UNITED CHURCH HERALD

VOL. 4, NO. 11 JUNE 1, 1961

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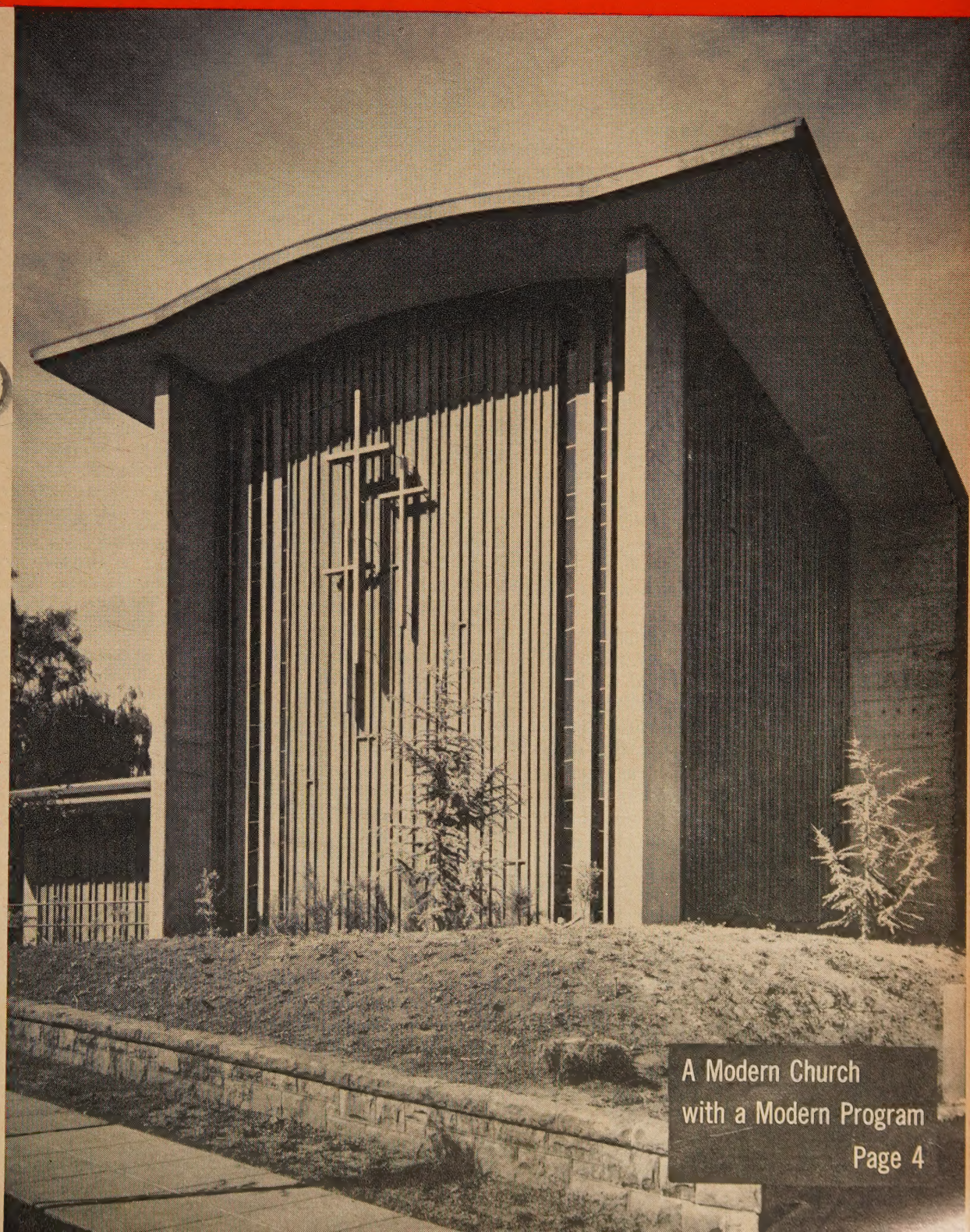

The Competing Claims of Fellowship and Fidelity
O. Frederick Nolde

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FROM THE CO-PRESIDENTS' VIEWPOINT

LOOKING toward the integration of the International Missionary Council and the World Council of Churches, Bishop J. E. Lesslie Newbigin writes: "There is a real danger that the discussion of the proposal for integration should become entirely absorbed in the details of organization, and that the larger questions concerning the church's faithfulness to its missionary calling should be forgotten. If this were allowed to happen the achievement of integration would remain sterile."

Although the United Church of Christ was formed in 1957, events have caused many to associate the real beginning of its life with the time the Constitution, now being voted on, shall be declared to be in force. In any event, the voting thus far makes it evident that the General Synod in Philadelphia July 3-7 will have no choice but to declare the Constitution in force.

Bishop Newbigin's warning to the churches in regard to the integration of the I.M.C. and the W.C.C. is a fitting admonition to us as we enter this new stage of the life of the United Church. It is of critical importance that we do not permit a disproportionate amount of our energies and concern to be absorbed in the details of organization and forget the real purpose of the union as stated succinctly in the Preamble: ". . . to express more fully the oneness in Christ of the churches composing it, to make more effective their common witness in Him and to serve his kingdom in the world. . . ." If we do forget, what we shall do in Philadelphia and during the months immediately afterward will surely result in sterility.

My confidence is great that the United Church will be used of God as "a letter from Christ to be known and read by all men." In this we all shall have a definitive part. The successful achievement of our part is in greatest jeopardy, one must acknowledge, by a possible overemphasis on the mechanical details, on guarantees that "we don't have to change," on warranties that "we will save money" and on insisting on "the way we have always done it."

The United Church is not coming into being in order to be among the biggest denominations or primarily to save money or necessarily to be more efficient. Yet those who ask "What's the point?" are moved by a fundamentally right concern. The United Church should make some differences, and noticeable ones too. Among those already achieved are these:

(1) *A better notion of the church and its task.* Debate on the desirability of the union, consideration of its practicability and discussion of its acceptability have inevitably equipped us all with a fuller knowledge of who we are and the historical and ecclesiastical "pits whence ye [we] are digged." The same processes have sent us to our Bibles and to our knees and we have secured, while still very incomplete and tentative, a very much better understanding of what it means to be "in the church and of it." We have found few answers yet but we believe we have discovered more of the authentic questions than we knew twenty years ago. If this be true it is momentous.

Throughout America the laymen and ministers who have followed and participated in the preparation for the union of our two communions are now equipped with a very much better comprehension of the church and of its business for time and eternity.

(2) *A greater sensitivity to and a more reliable understanding of the culture in which the church has been set, not for rest but for reconciliation.* This positive result has not been the reward of virtue. Neither is it so great as we need. But what we have of it has come from the consideration of reorganization, realignment and projection of programs for the General Synod, its instrumentalities, commissions and committees. This could not even be undertaken without an assessment of the culture we are bound to penetrate and claim for the Lordship of Christ. The companion of such an assessment is reappraisal of the programs and instrumentalities of the uniting communions to test their relevancy and adequacy for the task to which the Great Head of the church sets us. The consequence is that in the United Church we are achieving, however modestly and incompletely, not so much a new church as a renewing of the church.

(3) *A more reliable theological understanding.* There is an admitted irritation in the jargon of specialists and particularly so when it is taken up by the nonspecialists. One is wearied by "A theology of the church," "A theology of the laity," "A theology of missions" and a theology of almost anything else you can name. Language and forms may become trite but it is exciting to reflect on what has been happening. We have regained our Bible. It has become once more for us the Holy Scriptures, the word of God.

More than we otherwise might have done, we have sought God's will through renewed study of the Bible. Our reward has been substantial and we are encouraged for the future in the confidence that yet more light will break forth from God's Holy Word.

Fred Hoskins

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

UNITED CHURCH HERALD

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COVER STORY: A new era in church architecture is dawning, say the church architects of the United States. Churches of good contemporary design are beginning to rise across the American landscape. These churches are not only functional and beautiful but they interpret the lasting values of the Christian faith.

Even those people who deplore what they call the "monstrosities" being erected here and there concede that some designers are creating outstanding contemporary edifices, reflecting what modern churches believe.

Plymouth Church (Congregational) in Oakland, Calif., is modern in form. It has made use of today's new and remarkable materials. It speaks eloquently of a vital religious faith. See page 4. Photo by Morley Baer.

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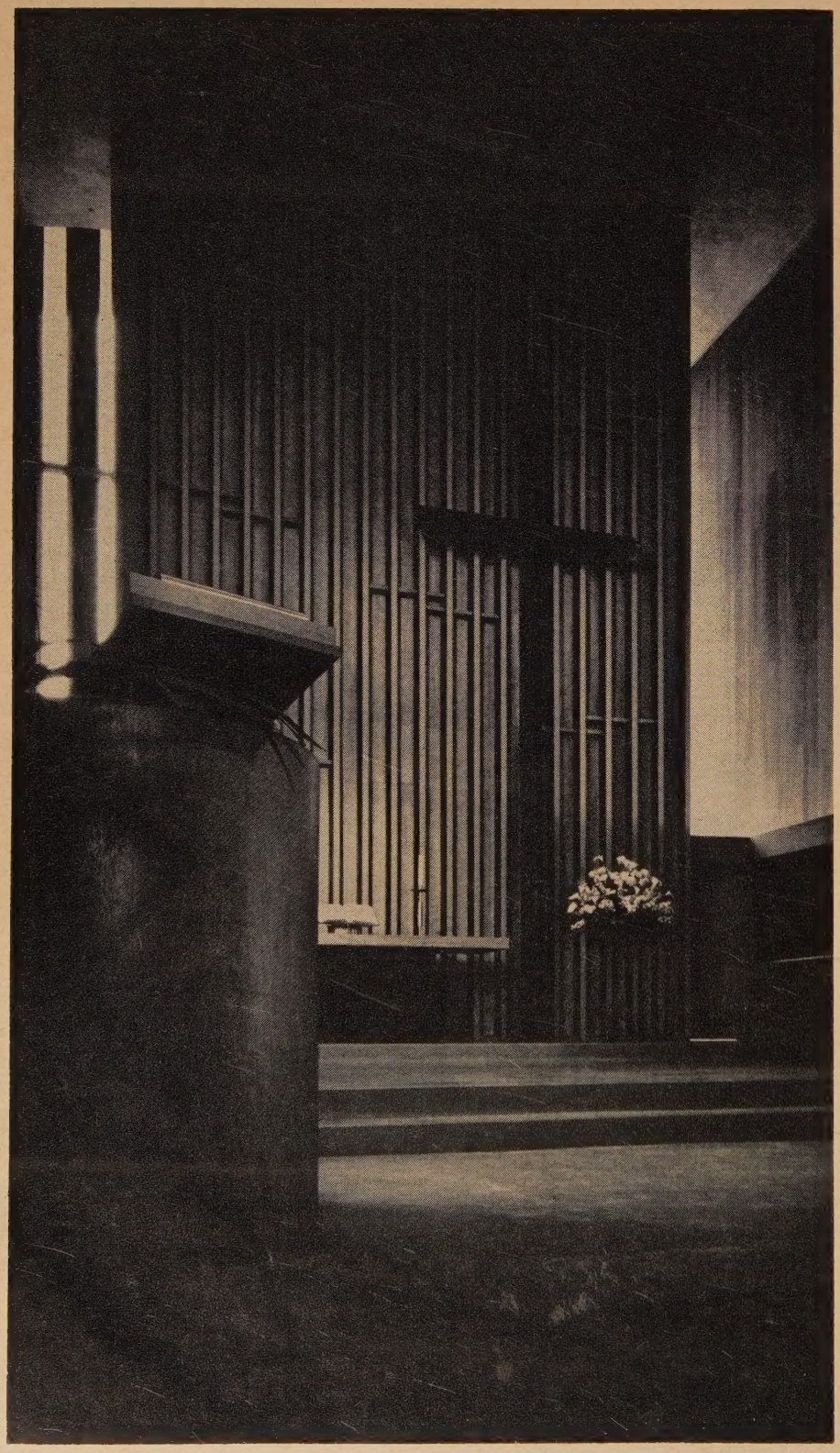
A Modern Church with a Modern Program



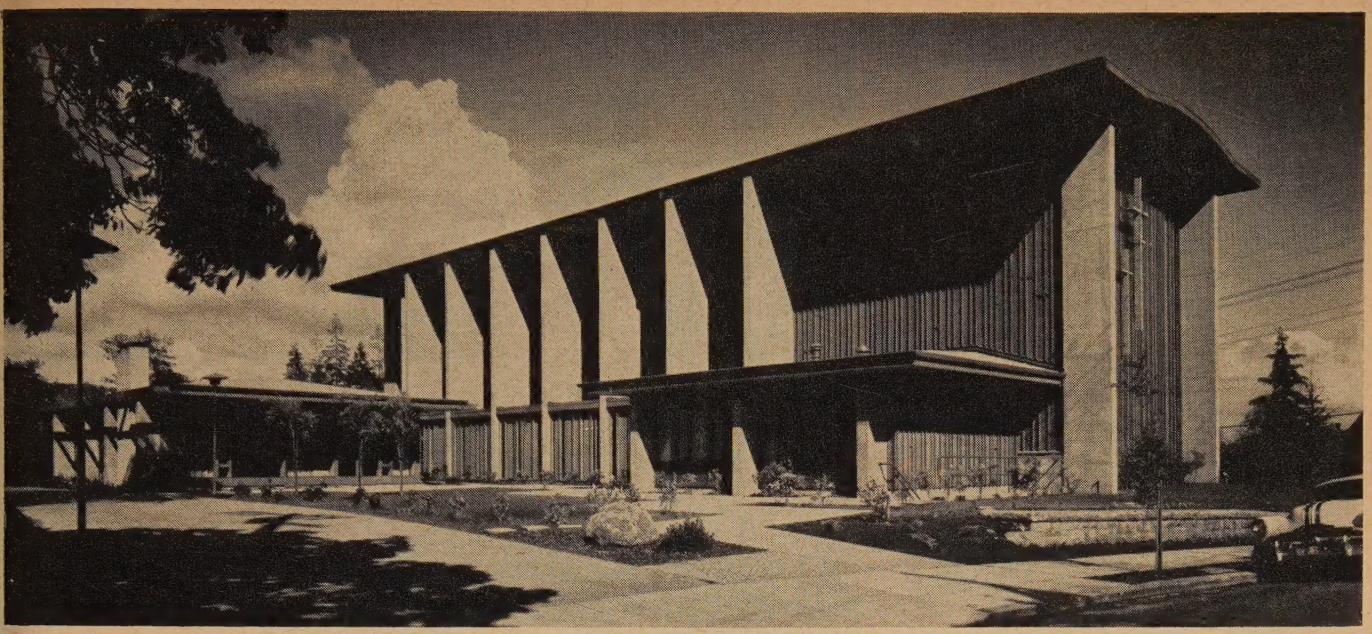
WALTER A. MUELLER

After a half century of service on a business street, Plymouth Church (Congregational) of Oakland, Calif., has built a new sanctuary of redwood and concrete on a hill overlooking a residential area in the same general neighborhood. The new church has a commanding site and invites the community to worship God in the beauty of holiness.

Changing Conditions

Fifty years ago Plymouth Church was first built under the vigorous leadership of the Rev. Albert W. Palmer, later president of Chicago Theological Seminary. The sanctuary seated 1,200 people. Its social center included a gymnasium, showers, bowling alleys and thirty classrooms on three floors. It served the needs of the community well in its day. But as conditions changed, the building became outmoded and more and more difficult to maintain. Seven years ago the congregation voted to sell its valuable property and to rebuild on a new site within the community.

The first thought was to give priority to the building of a unit for fellowship and Christian education. On further reflection, however, it was decided that it was more important to build the sanctuary first as a center for worship. Church-school and youth facilities are



Striking redwood and concrete façade of Plymouth Church invites community to "worship God in the beauty of holiness."

Church of the Month

being provided temporarily in a modernized residence on the new site, until the educational unit can be built.

The new sanctuary, with offices and a small fellowship hall attached, is a joy to the congregation and a source of inspiration to the community. Membership and attendance have grown, and hope is strong for the future vitality and influence of the church. The change from the old to the new was difficult for some of the older members in the beginning but all are now agreeing that it was for the best. The transition from an established location to a new setting was brought about by the use of several definite procedures.

In the first place, the building committee set out to acquaint the congregation with some achievements of modern architecture. Caravans of church members took guided tours to several new churches in San Francisco and the Bay Area. A permanent architectural exhibit set up in the lobby displayed photographs and sketches of modern churches. Study materials were obtained from the Department of Church Building and Architecture of the National Council of Churches for reading and discussion. This education program continued for several years during the time we were raising money for the building fund and trying to sell our old property. And it helps answer the question most often asked: "How did you get your people to accept the change?"

In the second place, we carefully selected an architect in whose work we had confidence and who possessed the skill and patience to work with the congregation to interpret the aims and methods of modern church architecture. Carleton A. Steiner, A.I.A., of Berkeley, Calif., had taught at the University of California and was ideal for our purpose. Moreover, he was a churchman and understood our needs.

Third, we planned our church in terms of the functions it was to serve for our particular congregation. We wanted an open chancel where programs of music, drama and the arts could be presented with a minimum of dislocation. Thus the chancel is built on two levels and is illuminated by built-in spotlights. It has a control room where light and sound can be adjusted by an operator who remains unseen. A passageway behind the organ screen makes access to the chancel possible from both sides. The organ console was placed at one side so that the organist faces the choir on the other side of the chancel and can direct it as well as play. This arrangement has made it possible for the church to secure a higher quality of musical leadership by combining the two salaries we formerly paid an organist and a choir director.

Fourth, the design of the sanctuary and chancel is balanced but not perfectly symmetrical, which adds interest and beauty to the interior. On one side the lighting is from fixtures suspended from the ceiling, on the other by cove-lighting reflected from the redwood walls. The pews on one side are wider than the other and the aisle is not on center.

Massive Cross

At the foot of the aisle is the altar table with candles and an open Bible, expressing our search for the truth of God. A massive cross of mahogany dominates the sanctuary as the central symbol of our faith. Tall narrow windows of colored glass cast an ever-changing spectrum of light over the columns and pews.

Our new sanctuary of concrete and redwood is indeed a thing of beauty and a joy forever. It stands before our community as the symbol of a faith that seeks to be relevant to the needs of the world in which we live. But more than that, it is the evidence of the courage and vision of the men and women of this generation who have tried to achieve for the church of Christ in our day what the fathers did in theirs.

Mr. Mueller is minister of Plymouth Church in Oakland, Calif. Photos by Morley Baer, Berkeley, Calif.

Showcase for Missions at Home and Abroad

Mr. and Mrs. William Pickett preside over the gaily decorated Mexican booth, explaining church mission work there.

CHESTER OIEN

COLORFUL bazaars and exhibits, bright costumes, folk music and gaily decorated tables recently transformed the community room of the First Congregational Church of La Crosse in Wisconsin into a lively showcase for the work of missions at home and abroad. The occasion was the first world mission fair held by the church and an enthusiastic response by many of the members attested to its success.

"Missionland," as the project was named, was an all-church activity sponsored by the church's Board of Benevolences as one of its functions in creating a greater awareness on the part of all members of their Christian responsibilities beyond the local church.

A tightly packed schedule of varied activities from 4 o'clock to 8 o'clock on a Saturday encouraged family attendance. There were movies to see, foreign mission products to buy, informative exhibits to linger at and demonstrations to watch. All conveyed information on the mission of the church.

A "Cruise around the world" program opened the fair at 4 P. M. Staged by the church-school staff, the presentation featured costumed children who told the story of their many friends in Missionland. A second program at 7 o'clock presented members of the Black River Falls Indian Mission. The Rev. Mitchell Whiterabbit in full Indian regalia spoke briefly and the soloist of the Wisconsin Dells Indian ceremonials sang. Biographies of two missionaries were presented by a local doctor and a native of Lebanon. Robert Waters, a Scottish student at Chicago Theological Seminary, brought greetings from the world church.

The programs were purposely limited to allow plenty of time for study of the exhibits and the enjoyment of the other activities. These were planned and executed by individual organizations of the church and attracted a great deal of attention. At the Winnebago Indian Mission booth, craft products and Boy Scout projects were on display and basket weaving was demonstrated by Indian women in costume.

Tea was served at the Japan exhibit by a costumed Japanese girl who is spending her first year in this country as a student at La Crosse State College. Flower arrangements and silk prints enhanced the attractiveness of this booth. In another exhibit, maps pinpointed locations of mission activities in Mexico and sombreroed attendants showed many items from that country.

Many samples of clothing and kits prepared by the Women's Friendly Service revealed the great amount of time this group has devoted to sewing for others at home and overseas.

A popular bazaar displayed and sold products of missions at home and abroad. Through the American Board several packages of foreign items were procured. These included dolls and ebony carvings from India, mats and baskets from Ecuador, hand-woven woolens from Guatamala and figurines from Hong Kong.

Folk songs were sung by a German exchange student at intervals during the supper, which featured an international menu. A continuous showing of the sound film "I'll Sing, Not Cry" attracted capacity audiences in the memorial chapel. The minister, the Rev. Melvin L. Frank, formally concluded the Missionland event in his sermon the next day by reviewing the 150-year history of missions since the founding of the American Board for Foreign Missions.

Many planning sessions presaged the success of the undertaking. Initial plans were made by the Board of Benevolences and, as the original concept was enlarged in detail, many organizations and individuals were brought in to share responsibility for making the project a success. Mr. Frank's guiding hand kept the program from lagging and encouraged everyone in the undertaking. To other churches a Missionland fair can be heartily recommended as an unusual way of telling the world-mission story.

Mr. Oien is a member of the Board of Benevolences of First Congregational Church, La Crosse, Wis. Photo by *La Crosse Tribune.*

For Peaceful Purposes Only

Mr. and Mrs. Alan B. Shepard, parents of the first astronaut, are shown at the organ in their home in East Derry, N. H.

AN EDITORIAL

THE entire town of East Derry in New Hampshire (along with the Governor and proud units from the Navy base at Portsmouth) turned out to help the overjoyed parents (*photo right*) of the first U. S. astronaut celebrate his magnificently executed suborbital flight along the fringes of outer space. It was an occasion worthy of celebration.

The bell of East Derry's First Congregational Church (founded in 1719)—of which the astronaut's father is organist—rang loud and long. Schools were closed. A parade was organized. Flags and bunting broke out on the main street. It was the happiest celebration, observers say, in East Derry's long history, not even eclipsed in its unrestrained joy by the 250,000 flag-waving Washingtonians who later greeted the hero.

We too salute Commander Alan B. Shepard Jr. and the Government-military-civilian complex responsible for the extraordinary exploit, which required a degree of courage, imagination and precision almost unimaginable to the man in the street. To have constructed the complicated space vehicle, to have designed the delicate instruments to hold it on its course and to have harnessed the power that propelled the 2,300-pound capsule miles across the ocean reaches is unquestionably the major American achievement of this space era. We congratulate the agencies and all persons involved in this accomplishment. It is a source of particular satisfaction that the flight was conducted in the open, with nothing save perhaps a few technical details hidden from the world's eye.

What lies ahead in our space and missile program? The immediate step, the Government tells us, is to orbit an astronaut before the end of this year as the Russians claim to have done. Although Commander Shepard's feat provided a vital boost to U. S. morale and to our whole top-priority missile and space program, it did not represent substantial improvement in the U. S. space posture, according to the experts. So the pressure for a speed-up in America's space and missile program mounts. Congressional sources reported on May 10 that the Administration is thinking in terms of an immediate $600,000,000 increase in its space budgets. We must cut the Soviet lead, we are told.

But where will this space and missile race end? At what a startling pace have these supratechnical developments progressed. With what awe-struck incredulity must one who scans their military, political, psychological and scientific implications view the situation. Competition on earth has become too dangerous to be extended into outer space. Yet who can fail to envisage and enjoy the potential values of peaceful space achievements? The mysteries of space seem at last to lie within the measure of human instruments. The farther man lets his imagination lead him into the abysses of space the more competent he becomes in relating himself to his external environment. Such curiosity has been a secret of man's progress from Neanderthal days to the present.

But this extraordinary invention, even more than most new discoveries, holds possibilities of great evil as well as great good. When the orbiting spheres carry instruments of death, what then? Does it not behoove us all to face now with unexampled responsibility the practical requirements of peace—attacking cooperatively the root causes of war, agreeing to stop the production of fissionable materials for military uses, reducing by mutual consent existing stocks of nuclear weapons, setting up joint international inspection systems and limiting by agreement the use of outer space for peaceful purposes only? It is not enough to make declarations against war.

Let us, informed by study and strengthened by prayer, hold up before mankind the goal of joint cooperation on earth—persisting in its implementation as rapidly as may be through a system of international controls by which all these awesome instrumentalities of man's inventiveness may be brought under civilized surveillance and made useful to the entire family of mankind. avm

Photo by Gordon N. Converse, courtesy of the *Christian Science Monitor*.

The Competing Claims of Fellowship and Fidelity

O. FREDERICK NOLDE

We recognize that unity among the churches, to whatever extent it may exist, is a gift of God and that the inability to manifest a greater unity is attributable to human ignorance and error.

The differences that divide are to be found not only in faith and order but also in the sphere of life and work. While there is not so much cleavage on grounds of generalized ethics such as love for neighbor and obedience to parents, the interpretation and application especially in political and international affairs are colored by tradition, by immediate environment, by the nature of the problems confronted or even by formal positions of government.

Contradictory Views

Moreover, there are known instances where, in the face of pressures by government or a dominant social group, the professed ethical interpretation and application differ from convictions sincerely held. For reasons such as these, the views that the member churches of the World Council of Churches (including the Evangelical and Reformed Church and the Congregational Christian churches) hold and advocate about national and international life may be not only different but radically contradictory.

A dramatic illustration may be found in events of the last few months relating to the problem of apartheid. The Evanston Assembly of the World Council of Churches (1954) had taken a clear-cut position against discrimination on grounds of race. The recent Johannesburg consultation, convened under the auspices of the World Council of Churches, had applied that position to the current situation in the Union of South Africa. Because of momentarily irreconcilable views about the meaning of Christian truth for racial relations, two member churches have withdrawn from the World Council fellowship.

It is to be expected that as the membership of the World Council of Churches becomes more inclusive and more diverse, the problem of a unified witness becomes more difficult. Fully recognizing the complexity of the international problems we face, the difficulty in securing completely reliable information and the consequent demand for humility in speech and act, I would nevertheless hold that unity in the World Council of Churches cannot be won or maintained at the price of witness.

At the risk of seeming illogical, I want to state at this point the conclusion of this article because I consider it more important than the various problems to which I shall then turn. You will keep in mind that I am considering the competing claims of unity and witness particularly in relation to international affairs.

It is a good thing—I say it unhesitatingly in the context of our concern for world peace, with justice and freedom—it is a good thing that the Holy Orthodox Church of Russia has applied for membership in the World Council of Churches and I trust that its application will command a solid affirmative vote.

I come to this position not because I have been privileged to establish warm personal relations with some of the Russian church leaders and certainly not because a World Council staff delegation was royally entertained when it visited Russia some time ago. You know that in casting these aside I do not belittle friendship and hospitality. However, I am concerned with a Christian witness to the world of nations in behalf of peace with justice and freedom. And on that basis I come to an affirmative conclusion.

Group Relationships

Be assured that I do not underestimate the problems to be anticipated. However, the issues that divide the world literally into two armed camps cannot be resolved by war. The impasse of today will not be broken by recourse to nuclear warheads and guided missiles, because their contribution at best lies in mutual deterrence and their most constructive use will be found in balanced dismantling as soon as sufficient confidence makes that possible.

There is a far better chance that differences will be reconciled and the impasse broken by cementing personal and group relationships across all frontiers. This was a position that representatives of the World Council of Churches took in insisting that delegates from Communist countries be admitted to the United States for the Evanston Assembly, and high government officials have recognized that occasion as a first and major step in breaking the rigidity of United States policy on people-to-people

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Dr. Nolde is director of the Commission of the Churches on International Affairs. He also serves as dean of the Graduate School of the Lutheran Theological Seminary in Philadelphia, Pa.

relations. We face a similar situation today but on a larger scale. While the problems may be tough, the stakes are high. I call your attention to six points at which unity or fellowship may be disturbed by differences in the substance of a witness to the world of nations or by the manner in which that witness is made. My treatment is intended to be illustrative and in no sense exhaustive. In looking at certain areas where the claims of fellowship and fidelity may be in conflict, we must reject defeatism and at all times recognize our obligation to strive for a common but faithful witness. The chances of success are enhanced, I am convinced, when the witness is fashioned in an ecumenical setting.

Marxist Communism

(1) *The ideology of Marxist communism must be opposed but victory is neither possible nor should it be sought by military means.*

Marxist communism in its orthodox philosophy is atheistic in its conception of ultimate reality and materialistic in its view of man and his destiny. Its violent revolutionary strategy and its totalitarian practices can at any moment disregard the sacredness of human personality. On issues of faith the Christian cannot compromise, and those who on other than Christian grounds hold to the dignity and worth of the individual man will not yield. The World Council of Churches has taken the position that totalitarianism is false in doctrine and dangerous in practice. This applies to totalitarianism wherever it appears and in whatever form. It perverts the very goals of social justice it professes.

Serious as this fundamental ideological conflict is, it cannot be resolved by military action. The very nature of the struggle demands peaceful competition. Conflicts of national interest will in one form or another continue to appear. They can be—and the time has come when they must be—adjusted by peaceful means. The right of defense against aggression is recognized in the United Nations Charter and, if it needs to be exercised, military measures should be in conformity with the letter and spirit of the Charter.

While few people would admit that they are prepared to go to war to overcome Communist ideology, the idea lurks insidiously in the background of confused thinking. Military defense against aggression—that is justifiable. Military action against communism—that is as foolhardy as it is dangerous.

(2) *Justice and responsible freedom should find expression in domestic societies, but no economic or political system can be designated as exclusively Christian or even distinctively Christian.*

It is right and proper to assert the claims of justice and freedom and to do so in unmistakable but objective terms. Denial or curtailment of religious freedom must not go unheeded. Nor can one condone the leisurely pace in combating racial discrimination, all the while finding solace in the thought that the standard is good even though practice does not measure up to it. Continuing effort is demanded in order to overcome economic injustices—in Communist societies as well as in countries where free enterprise is practiced. The problem of protecting majorities is in some respects more acute than that of protecting minorities, for in many lands the people cannot exercise the right freely to choose their form of government and freely to elect their officials.

Fair Means

In asserting the claims of justice and freedom, Christians must guard against the error of designating a particular economic or political system as "Christian." It seems natural for any country to seek to export its form of society to other countries, especially those that have recently achieved independence. If fair methods are used, such efforts would seem to be permissible both for the traditionally democratic countries and for the Communist countries.

Yet I venture to say that we would serve the cause of international peace and justice if we left the choice fully to the country concerned and leaned over backwards in our effort not to use pressure. All that we should require is first that the people should be given opportunity to express their desires as rapidly as possible and second that their government play its responsible part in the community of nations.

(3) *An open domestic society is an essential ingredient of a good international society, but where citizens are free by conscience to commend or to criticize governmental policy and action, their first responsibility is to put their own house in order.*

If people are to play their responsible part, they must be free to advance their views before action is taken by governments and equally free to criticize any government, certainly their own, when its actions threaten peace, justice and freedom. The shape of the future makes an open society domestically all the more necessary to the maintenance of good international relations.

For example, in the absence of foolproof methods of verifying compliance with treaties to cease nuclear weapons testing or to reduce armaments, greater reliance must be placed on public opinion—both domestic and world-wide—as a means of seeing to it that governments honor their commitments. The World Council of Churches has from its inception recognized its responsibility to testify to the world of nations—to governmental and intergovernmental officials—on the basis of Christian faith and experience.

Open Societies

We know that open societies are not to be found everywhere and further that the degree of openness varies from country to country and from time to time. Where freedom exists it should not be abused but constructively exercised. In the United States at this moment the John Birch Society—ludicrous though it may appear—represents the tendency to see a Communist threat in every shadow and could contribute to an atmosphere of control where people hesitate to speak freely. Needless to say, it would be far better to use the freedom of an open society to attack the evils that are an object of international criticism and to seek constantly to put our own house in order.

(4) *The significance of attaching differing meanings to such words as peace, democracy, disarmament and colonialism should not be overlooked but every effort should be made progressively to give them common content.*

Churches and Christians have an obligation to seek peace, justice and freedom throughout the world, but the continuous repetition of vague generalities may become meaningless or even jeopardize the desired objectives.

There is a difference between high-sounding ideals and the tough road of reality in achieving them. It is not enough to announce the goal of general and complete disarmament, because agreement among the nations must be reached on methods of international inspection and control, which will make progress toward disarmament possible.

(Continued on page 30)

Growing up in the fellowship

ROBERT E. KOENIG

"TEACHING kindergarten children in the church school is a matter of importance," states the first paragraph of the new United Church Curriculum kindergarten course book. "You are right to take it seriously, even to be somewhat anxious about what is expected of you. The work is not as easy as some would have you believe; but the task is possible, joyful and, like so many other Christian services, as self-rewarding as it is beneficial to others."

Christian Nurture

This first paragraph of *Growing in the Fellowship* highlights the challenging yet rewarding character of the task of Christian nurture that faces every local church. What is said about teaching kindergarten children applies to the teaching of any group within the Christian community, no matter what their age or their status in life may be. Moreover, the challenge to kindergarten teachers can be extended not only to every teacher in the church school but to every person within the fellowship who has publicly assumed for himself the responsibilities of church membership—that is, who has accepted the claims and promises of the gospel for his life.

Not everyone is called to the task of teaching in the church school. Yet the responsibility for Christian education as an effective means of proclaiming the gospel rests with every adult Christian. This means that each church member needs to be aware of the basic purposes and methods of Christian education so that he can be intelligent in the exercise of his responsibility.

The teaching staff also needs the intelligent support, encouragement and criticism of the whole congregation if an effective program of Christian education is to result. Even more important, there must be a certain degree of congruence between the aims of the congregation as a whole, the influences of each family of the church and the purposes of the church-school classes or else what is learned in one segment of a person's life will stand a good chance of being "unlearned" in another.

Basic Purposes

In the development of the United Church Curriculum special attention has been given to the clarification of the basic purposes and methods of Christian education—how they grow out of and are shaped by the demands of the gospel.

Of course, the fundamental character of Christian education has not changed from the beginning of Christianity. Its ultimate purpose has always been to nurture the spiritual growth and development of persons in relation to the claims and promises of the gospel of Jesus Christ. Its basic method has been to expose the person to the working of the Holy Spirit within the fellowship of the church through person-to-person sharing of the gospel by word and by deed.

The ministry of Jesus provides ample illustration of this approach. His concern for people and their relationship to God was at the heart of his mission. When he helped people he did not limit himself to healing their bodies or clearing their minds. He recognized that no permanent change in a person's condition would be possible unless a right relationship with God could be established. Only then could spiritual nurture heal and sustain the person as a whole. Only then could a person discover the meaning of abundant living. To this end, Jesus proclaimed the sovereignty of God's kingdom and called people to respond in repentance and faith.

Jesus' concern for persons is reflected in his person-to-person method of approach. Although talking to people was an important part of his method, it was only a part. Jesus' basic method of proclaiming the good news was by living with people in close, intimate fellowship. Thus he was able to sense their deepest needs and help them open their lives to the redemptive working of God.

Living Witness

Jesus' demand for righteousness was undergirded by his exemplification of God's righteousness in his own life. His command to love was best illustrated by the quality of forgiving love that shone through everything he did. His call to faith became even more incisive as the quality of his own faith was demonstrated on the Cross. But all of this living witness would have been much diluted if he had not gathered about him a select group to live in close contact with him.

This "teacher-training" emphasis on Jesus' part puts to shame the feeble efforts we make in our churches to help our teachers grow in grace and in their ability to teach. Without it there would not have been the hard core of eleven disciples or the larger reservoir of concerned persons from whom Judas' replacement was selected to respond to the prompting of God's spirit at Pentecost. And even though the structure of our culture prevents us from imitating many of the patterns of Jesus' teaching, we ignore his fundamental method at the risk of being ineffective and irrelevant.

The basic approach to Christian education evidenced in the life and ministry of Jesus has been lifted up in "A

Dr. Koenig is director of curriculum for the E and R Board of Christian Education and Publication. Photo by Sheldon Brody is copyright 1961 by United Church Press.

Introducing the new United Church Curriculum kindergarten course

statement of educational principles as seen in the light of Christian theology and beliefs," a working paper for curriculum writers and editors prepared by the joint Christian-education staffs of the United Church in the process of curriculum development.

The concern for persons is expressed in this document by the following passage, which declares that the teaching program of the church needs to "stimulate the spiritual growth of the individual in relation to his physical and mental capacities in order that he may consciously commit his life to God as we know him in Jesus Christ and may continue to grow in his ability and desire to make decisions in the light of his professed faith."

Creative Interaction

How this is to be done is described as follows:

"The gospel is presented most effectively in face-to-face relationships in the home, in the local church and in small groups where there is interaction between persons and God, and among persons. The creative interaction between Christian persons is a powerful means by which parents and children, and teachers and pupils, are helped to respond responsibly to God."

When Christian education is approached from this perspective, the competing approaches of the past generation can be refined and combined into a total approach to Christian teaching that tends to preserve the values of past approaches while greatly diminishing their shortcomings. No longer does there need to be a sense of competition among Bible-centered, child-centered, experience-centered, content-centered or even Christ-centered teaching.

For the Bible is not the center of Christian education; it is rather a powerful instrument through which God can speak to people. Nor can children or even persons in general be the center of teaching, because our teaching ought to be a three-way process involving ourselves, others and God.

The recognition of the place of experience in learning is essential, but we do not teach experiences, we teach people. And content is nothing more than remembered experience. Even the so-called Christ-centered approach has its pitfalls if it leads us to fashion a sentimental idol out of the human qualities of Jesus instead of allowing the Christ to point us to God.

Rather than characterize Christian education in terms of a focus of attention, the United Church Curriculum combines the concepts of purpose and method into the concept of task, which suggests both a job to be done and a method of doing it.

Free Relationship

Thus "the task of Christian education is to surround individuals with the reality of the Christian fellowship, past and present, and to nurture them in the Christian faith and mission so that they will respond in a free and responsible relationship to God; will be enabled to mature as Christian personalities within the fellowship of the church; and will become active participants in the Christian fellowship."

How will these basic emphases of Christian education be carried out in the United Church Curriculum materials? The best way to find out is to examine the materials as they are made available. The newly released kindergarten materials are a good example.

New Context

In the course book for teachers many of the things suggested for the children to do and the ideas for them to talk about are much the same as we have been teaching heretofore. But the context is new and excitingly different. Every page is rich in help for the teacher who is striving to achieve person-to-person teaching. There is thorough background interpretation to enrich the teacher's understanding of the gospel message.

The book is profusely illustrated with pictures of children in real kindergarten situations—laughing, wondering, working, crying, but always receiving the love and support of their Christian teachers. Each session is enriched with colorful descriptions of children at work and play, and each activity is presented in terms of its ministry to the needs of individual children.

The purpose of the first kindergarten course, as its title suggests, is to help children learn about their own growth —how it is a part of God's creative activity for all people and how it brings new responsibilities for each child. This general purpose is reflected in the purposes of the four units of the course:

(1) To help children look for changes that are brought about by growth in themselves and in other people; (2) to help children discover and rejoice in God's plan for growth; (3) to help children experience Christmas deeply and respond by accepting responsibilities; (4) to help children accept responsibility even when it is hard to do. The individual session purposes reflect in even greater detail a concern for the kindergarten child's spiritual growth.

Concerned Teachers

There are certain limitations, of course, to the presenting of the gospel to kindergarten children. Jesus' call to repentance and faith means very little at this age. But then, Jesus was speaking to adults and not to children. Indeed, he urged his listeners to strive for the quality of faith that children already possess. Nevertheless, kindergarten children also stand in need of forgiveness and love. The problem is that for them, God is not yet much more than a vague something believed in by grown-ups. Even so, God's love and forgiveness can become real for children. Through the ministrations of concerned adult Christians whom they have learned to trust, children can be helped to rise above their fears, their mistakes and their limitations.

This kind of teaching—the sharing of the gospel in deed as we live with kindergarten children at home, in the church school or in casual contacts that can come at any time—is more important than a direct attempt to put across any specific program or purpose we may have in mind. It is something in which all of us participate whether we know it or not. Its challenge and its joy are both derived from the opportunity it offers of being the channels of God's grace.

This one-room shack with its leaky corrugated-metal roof is the home of a typical Mexican family in one of the small "pueblos" or villages.

SYLVIA R. HARRIS

It hurts to see conditions such as these . . .

Mexico today is a land of sharp contrasts and startling changes. From a backward agricultural country it is slowly shifting to an industrial society. In the midst of this change, our mission to Mexico—supported by the American Board for Foreign Missions—is playing an important part in opening the way to a better life in a country long dominated by Roman Catholicism.

HAVE you women who read the *Herald* ever had a guilty feeling because your children are healthy, well-fed, well-dressed and have the privilege of attending school? I have. Each day that my 6-year-old daughter starts off to school with clean clothes and hair neatly in place (for the first hour, at least) I can't help thinking about the thousands of mothers the world over whose children have no clean clothes —who in fact are lucky if they have any presentable clothes at all. Their children are considered well-fed if they have one meal a day of corn or rice or beans. And as for school, they'll probably never be able to see the inside of one.

It has always bothered me to see those pictures of nearly naked, starving children in the pamphlets we receive from our Service Committee and Church World Service. In the past we gave as much money as we could to help them and felt a little better. Until last year I had never seen such children face to face.

During this last year our family lived in Guadalajara, the second largest city in Mexico, where my husband was the resident minister at the English-speaking Protestant Union Church. And every hour of every day we were confronted by the poor, the dirty, the hungry and the unschooled.

This was when the pangs of conscience got really bad. Walking through the public market, wheeling our stocky, healthy one-year-old in his stroller, I saw all around me emaciated children, many with bloated stomachs. They peered at us with wide, empty eyes. Infants covered with flies napped on the cold dirty floor of the booths where their mothers sold their wares to make a few pesos for food and shelter.

Why should I have the privilege of having so much when others suffer so? I returned to a fine comfortable home with my son while other women's sons slept on the sidewalk there. My kitchen was roomy and modern, but I knew most Mexican women have only a few dishes and pans and a working area no larger than a single shelf. Their children carried water by hand—perhaps from a well that served an entire community of several thousand people. These other women went home, if it could be called that, to one-room shacks where their sick, hungry and dirty children were crying for food.

I took my children to a doctor for the best medical care. But I knew

This little boy is hungry every day.

It is not uncommon for 10-year-old boys to work long hours for tiny wages, selling goods from heavy carts.

An outdoor "washing machine" consists of two hollowed-out stone tubs, which the housewife fills with pails of water from the well.

the only medical aid available for many Mexicans is the service of fourth-year medical students at "Consultorio Medicos" set up in makeshift locations in villages and towns. All around me I saw hundreds of children who would die that year because there weren't enough doctors or medicine or money to care for them all.

You who are thinking about getting that second car or color television set or new stereo player, please, please listen —and more than listen, please care! Care that every day thousands of people in the world go to bed hungry and cold. Care that so many are dying right now for lack of a proper diet and medicines. Care that millions have no education and can never rise above the level of poverty into which they were born. Care that the only jobs these people can obtain bring income scarcely sufficient to keep a man alive—let alone his wife and family. Care that many families live on ten to twenty pesos (80 cents to $1.60) per day. Care that this way of life must continue—unless you and I and all of us do something about it.

The conditions I saw in Mexico every day are multiplied many times the world over. You church people know it with your minds, but please don't wait for somebody else to take up a collection or for a special "drive" or "appeal" on your church calendar. So much needs to be done and there's so little time to do it. Day follows day and nothing changes except for the worse.

All you have to do is imagine trying to soothe your hungry, crying children to sleep. Or telling them that they can't go to school because you can't afford the necessary books or the shoes to walk to it. Or explaining that even if they could attend classes, there would be no textbooks or writing materials for most of the students, not even any panes in the schoolroom windows, perhaps.

Try telling your children that they can't have shoes or why they have only one pair of patched trousers. Picture yourself telling your children why you live in a one-room, dirt-floor hovel with no electricity or water supply while others live in fine homes. If your child were born with some physical defect, imagine living with no hope of ever procuring medical aid for him.

Does it hurt to be in that other mother's place? Then think about these people. Care about these people. Above all, do something for these people! I appeal to the women of our churches in behalf of the suffering of the world.

(*Note:* The United Church of Christ's concern for the Mexican people is presently expressed in the work of six missionaries who are in Mexico under the auspices of the American Board for Foreign Missions, assisting with two schools, three churches, social activities centers and a small medical clinic.)

This type of one-room house with walls built of adobe blocks is not uncommon in small Mexican country villages. Few dwellings have wooden doors, however.

Sylvia R. (Mrs. Richard E.) Harris is the wife of the minister of education at First Congregational Church, Pasadena, Calif. Last year she lived in Guadalajara, Mexico, where her husband was minister of Union Church. Photos by courtesy of the author.

A Meditation

How to Stop Worrying

JAMES GORDON GILKEY

Our English word "worry" has had a long and curious history. It did not originate, as so many English words did, among the Hebrews or the Greeks or the Romans. Rather, it originated much later among the Germanic tribes in northern Europe. According to modern scholars, these tribes had a word "wurgen," which meant "to strangle." It referred to the brutal act of a warrior who seized another warrior by the throat and choked him to death.

Original Meaning

That gruesome word was brought to England by the early Germanic invaders and presently appeared in the Anglo-Saxon language as "wyrgan." In that form it retained its original meaning—"to strangle." Subsequently, and in the language now known as Middle English, it emerged as "wirien"—still meaning "to strangle." Has "wirien" left any trace in the English language of today? The next time you hear a farmer speak of "wringing" a chicken's neck, remember that word "wirien." It is from "wirien" that the present English word "wring" is derived. To wring a chicken's neck is of course to strangle the chicken.

How did the word "worry" take shape? How did it acquire its present meaning? "Worry" is a corruption of "wirien," as "wirien" in turn was a corruption of "wurgen." As a few centuries ago the word "worry" came into common use, its meaning was progressively softened. Gradually it began to refer not to strangling but to pestering or annoying.

Consider, for example, this sentence: "A kingbird will worry a hawk, as a whiffet dog will worry a bear." These words do not imply that the kingbird will strangle the hawk or that the little dog will choke the bear. The kingbird merely pesters the hawk, the whiffet dog merely nips the bear. In the course of time the meaning of "worry" was softened still further. The word was used to describe the feelings of the individual who was being pestered. Consider, for example, this sentence: "The child worried as the storm increased." The child was pestered by an unlucky turn in the weather, and presently he began to feel tense, anxious, afraid. He began to "worry." Of course it would have been more accurate to say he began "to be worried," worried by the increasing storm. But the new use of the word gradually became common and thus "worry" acquired its present meaning. "Worry" in our modern usage? Its original meaning has now completely disappeared. No one but an etymologist realizes that the word once referred to strangling.

Enormous Change

Today we use "worry" only in its later and softer sense. We say an individual "is worried by" (that is, is pestered by) the difficulties of his job. Or we say he "worries over" (that is, feels anxious about) possible disasters in the future. Such is the enormous change in the meaning of a word since "wurgen" was used by the Germanic warriors of long ago.

Now suppose this moment finds you worrying, worrying frantically. Suppose you are worried by some of your present responsibilities, or suppose you are worrying over disasters that might possibly materialize in the future. Suppose furthermore you would like to stop worrying, rid yourself of tension and fear. How can you stop worrying? What are the ways by which you can master anxiety? You can make a start if you recall three significant facts about life and then hold your attention resolutely upon them.

The first fact is this. "Most of the situations in life are changing. They are changing continually, extensively, rapidly. What your little world is today it will not be tomorrow. Between today and tomorrow many new influences will stir within society and as a result parts of the social situation will be changed. When tomorrow arrives you will be, to some extent at least, a new person. Society will be, in certain areas at least, "different." You say I exaggerate? Exaggerate particularly when I mention the speed of change? But study this chapter from recent New England history.

Incredible Story

A few years ago an inventor named Hiram Percy Maxim was living and working in Hartford, Conn. He was greatly interested in what was then called "the horseless carriage"—that is, the automobile. He was trying to build a horseless carriage that would run all the way from Hartford to Springfield, a distance of approximately twenty-five miles. From his book *Horseless-Carriage Days* I have pieced together this incredible story.

"By March I had contrived a vehicle that would, I thought, get me and my friend Lobdell all the way to Springfield. So one day we set out, but the muddy roads soon stopped us. On our second try we got two miles beyond Hartford, but then something inside the engine cracked noisily. So of course we had to turn back again. By May I had the vehicle ready for a third attempt, and one afternoon at five we started again for Springfield. We had to stop whenever we met a horse, for in those days horses rose on their hind legs when they saw a contraption like mine approaching. Every fifteen minutes I also had to pour a cupful of heavy oil into the engine. But at 3 A.M., after ten hours of struggle, we finally reached the old Massasoit House in Springfield. There a badly rattled night watchman, lantern

(Continued on page 34)

Dr. Gilkey is the distinguished minister emeritus of South Congregational Church in Springfield, Mass., and the author of many books.

LETTERS

New York, N. Y.

TO THE CO-EDITORS:

Hearty congratulations upon the citation of *United Church Herald* by the Associated Church Press! I am as pleased and excited as if I personally had received a citation. My pleasure in your ministry through *United Church Herald* is unbounded.

Fred Hoskins
Co-president,
United Church of Christ.

★

Milwaukee, Wis.

TO THE CO-EDITORS:

On behalf of the Executive Committee of the Milwaukee Association of the Wisconsin CC Conference it is my privilege to second the nomination of Mrs. George E. Kahlenberg of Wisconsin for the office of moderator of the CC General Council.

All Congregationalists in Wisconsin and many more across the country recognize Mareta Kahlenberg as a fully consecrated Christian gentlewoman of great ability who has made outstanding contributions at all levels of our denominational life.

Here in Wisconsin she has served as moderator of the Winnebago Association, as a member of the state conference board, as president of the state Women's Fellowship and last year as conference moderator. To this office she brought dignity, charm, dedicated leadership and administrative skill.

We believe her to be highly competent to fulfill all the duties and obligations of the office for which she has been nominated.

Malcolm E. Quay
Registrar, CC Milwaukee Association.

★

Plymouth, Wis.

TO THE CO-EDITORS:

I too wish to second the nomination of Mrs. George E. Kahlenberg for moderator of the CC General Council.

I am a laywoman of a small church in a small town, but I am proud to consider Mareta as one of my friends. Her concern for us of the smaller churches is not easily forgotten. Her friendly smile and greeting to everyone will always be one of her many attributes. Her zeal in the Lord's work is an inspiration to me and spurred me on to the things that I have attained. I am sure there are many other women who feel as I do. . . .

(Mrs.) Beth Fairbanks
President, Women's Fellowship,
Plymouth Congregational Church.

★

Navarre, Ohio

TO THE CO-EDITORS:

I am a faithful reader of the *United Church Herald* and there are always many good articles. The April 20 article, "This is our world and our obligation" by Herman F. Reissig is, I might add, out of this world. . . . It should be preached from every pulpit. I never had any personal contact with Jeremiah but I feel Mr. Reissig is indeed a prophet in his own right for no mere man could be so right. Please just let God use him.

Earl F. Harsh
Member, St. Paul's E and R Church.

★

Oak Park, Ill.

TO THE CO-EDITORS:

Shirley E. Greene's analysis of the situation facing the rural church today *(see May 4 issue)* is apt and perceptive when it deals with the rural scene. The town and country church movement can be proud of a rich heritage, which has contributed in large measure to the strength and shape of American Protestantism. The movement will have a future so long as there are people in rural America and there will always be certain unusual sociological advantages, as will be the case in any cultural setting.

It is when Mr. Greene launches into a polemic against cities that he is on shaky ground. The experience of the rural church undoubtedly has much to teach the urban movement but this can only be done through mutual sharing—not from a judgmental posture. Who is to say, for instance, that the stench of the city is more obnoxious to God than the eroded hillsides, the wasted topsoil, the cutover forests, which are also the result of the greed of man? Or can we really say that the overcrowding of the city causes more sin and evil than the narrow, self-righteous moralism of traditional rural Protestantism?

Perhaps, with all due respect, it must be said that the town and country movement has lost its right to criticize the urban situation. For in a real sense the Protestant concept of the faith that so long was a reflection of rural culture in America can be blamed for Protestantism's present abdication of responsibility for the inner city. The rural church, as Mr. Greene points out, likes to take credit for the nurturing of city Protestants a generation ago. Yet these were the very people who so often with clucking tongues turned their backs on the new arrivals in the city and sought at the same time to keep their downtown churches from ministering to these people. . . .

Protestantism in the city is engaged in a life-and-death struggle to re-establish itself against tremendous odds. Suburban churches are seeking to break away from an outmoded rural orientation in order to be relevant in that setting. Town and country churches face a task no less significant. The need is for mutual prayer and sharing to strengthen one another. . . . The times are too perilous to engage in the luxury of regional pride, for under the judgment of the Cross we all are found wanting.

James R. Smucker
Associate superintendent,
Illinois CC Conference.

★

Garden City, N. Y.

TO THE CO-EDITORS:

At last an editorial in a Christian journal on the Eichmann trial (*see May 4 issue*) that makes sense—spiritual sense. I have been appalled and distressed that the issues of the trial are often being evaded by magnifying out of proportion the legal problems present in the trial. Curiously Christians in America—not in Germany—in arguing the case mask their disfavor by appealing to legal technicalities, whereas those legal experts who are opposed take refuge in moral arguments. . . .

As you suggest, if we don't appreciate that man is on trial here we may be laying the foundation for another such orgy of genocide. Bishop Otto Dibelius is right: "All of us (Christians—mankind) share in Eichmann's guilt" and should be forced to shudder and suffer through the trial. After suffering this tribulation, with God's grace, perhaps we will go forth to combat more forthrightly and honestly the prejudice and unbrotherliness still abounding in our midst.

Karl H. Baehr
Member, Garden City
Community Church (CC).

Catawba College

SINCE a college is as much "a living creature" as is an individual, and since this brief symposium on the subject of Catawba College may well be considered something of a biographical sketch, it may be entirely logical to begin with a few vital statistics.

Catawba College was "born" in 1851 in the little town of Newton, N. C. It was a frail child although its parents were of sturdy stock. They were perhaps best known for their devout faith in God, their indomitable spirit and their unswerving belief that education is the handmaid of religion. Their family name at the time of this child's birth was "The Reformed Church in the United States"; their given name, "The North Carolina Classis."

To be sure, in later years through intermarriage the family name was twice changed—first to "The Evangelical and Reformed Church" and then to "The United Church of Christ." But throughout all these changing family relationships "the child" prospered, grew in health and sought fervently to increase "in wisdom and in stature, and in favor with God and man."

This "child" has now reached adulthood and some thirty-odd years ago moved to another town in its native state—a town called Salisbury. Although this "adult" is now 110 years old, those who know it best today still affectionately make reference to its "childlike faith" and "lack of sophistication." And these references to its present personality and character help to give it today that buoyancy of spirit and some of that same indomitable courage that so faithfully characterized its parents and still characterize its kinfolk.

Now having completed these so-called vital statistics let us, for the sake of the many "relations" who have never met, draw here a thumbnail sketch of the college's present appearance, including also a few bold lines that may help to characterize its inner spirit and philosophy of service. To do this, we must unfortunately return to the mundane language of today's mores and the terminology of today's modern communications.

Catawba President A. R. Keppel (right) unveils new campus historical marker.

Common to the many guests who visit the campus of Catawba College for the first time are two exclamations: "This is the most beautiful campus I have ever seen!" and "The friendliness of students and faculty is extraordinary!"

Catawba College today comprises a campus of 190 acres, twenty-two buildings and four athletic fields. The enrollment at the beginning of the current academic year was 848. Sixty-three per cent of the students are North Carolinians and the rest come from fifteen other states and six foreign countries. Of the many denominational affiliations represented, the United Church of Christ claims the greatest number. The faculty totals fifty-four, which represents a ratio of fifteen students per faculty member. Training-wise, experience-wise and character-wise, Catawba's faculty is outstanding. Thirty-eight per cent have earned doctoral degrees and a number of others are in the process of securing them. All are men and women of Christian stature with the ability to get along with people, with genuine interest in students and with a singular loyalty and devotion to the profession of teaching.

Because of the steady, progressive increase in enrollment that makes additional facilities necessary, and also because of Catawba's relentless effort to improve the quality of all areas of service, the college stands today on the threshold of an ambitious capital development program, which anticipates the construction of four new buildings—a chapel, an auditorium, a field house and a women's dormitory addition, as well as sufficient increase in the Endowment Fund to maintain these new units.

However—essential as these additional new buildings are—Catawba's administration is well aware that the physical plant of a Christian educational institution is at best only a means to an end and not an end in itself. An institution's basic and primary responsibility is that of constantly reanalyzing and re-evaluating its objectives and goals and the personnel and program through which those objectives and goals are to be met. In pursuance of that philosophy the faculty of Catawba College is currently engaged in a self-study for the purpose of "checking up on itself" and thereby constantly improving its total effort.

The academic program of a college ought to be determined by the objectives it sets for itself and its students. In the statement of aims of Catawba College, written by the faculty, one finds such phrases as "to instill a love for the pursuit of truth and knowledge," "to develop logical and constructive thinking," "to cultivate the knowledge and appreciation of human achievement in the arts and sciences," "to develop the love of excellence." Objectives phrased in such terms imply a concern for liberal education, which the Catawba curriculum demonstrates.

Nearly two of the four academic

Dr. Keppel is president of Catawba College, Dr. D. C. Dearborn is the dean and the Rev. Porter W. Seiwell is campus pastor. Photos by courtesy of Catawba College.

A symposium by A. R. Keppel
D. C. Dearborn
Porter W. Seiwell

years are spent in a required program of basic courses designed to provide an introduction to the major fields of human knowledge and skill in the use of intellectual tools. Languages, both English and a modern foreign tongue, mathematics, science, history, literature, music and religion are all part of the common education program of every student. These courses for freshmen and sophomores are taught by the best teachers Catawba has—men and women qualified by their intellectual zeal and integrity, their skill at reaching young students and, of greatest importance, their conviction that teaching is a Christian vocation filled with opportunities for Christian witness.

The immature student, shaken by the confrontation between his childhood religion and the sum of human knowledge, is steadied and guided by such persons to a new realization of the love of God for man. It is this function of the faculty member that makes the educator believe "who teaches" is vastly more important than "what is taught" or the physical surroundings in which teaching is done.

The Catawba student uses the last two years of his college program to pursue a major field in some depth, in preparation for a career or for graduate study. He may also add to his program elective studies from those liberal subjects about which his curiosity has been aroused in his basic program. Majors are offered at Catawba in all the traditional academic subjects and in such special fields as business administration, music, home economics, drama, physical education and Christian education. Cooperative programs with professional colleges, leading to degrees from both schools, are given in forestry, engineering, law and medicine. Graduates may be prepared to teach in either elementary or secondary schools of most states. The academic program of Catawba College is not separated from the program of campus spiritual life. As the faculty statement of philosophy phrases it: "We seek to produce mature and adjusted citizens but, even more so, intelligent and spiritually experienced alumni, citizens of two worlds—the world of ideas and the *Civitas Dei*."

The Hendrick Administration Building is prominent on the tree-shaded campus.

Laboratory science courses are an essential part of the broad liberal-arts curriculum required for all students.

Catawba College aims to provide students with a knowledge of the Scriptures as a means of encouraging the development of Christian character, of preparing for greater contributions to the life and purpose of the church and of focusing attention on the Biblical foundations of our culture.

To attain this goal it is impossible to confine religion to specific organizations and groups. Students participating in the campus spiritual life range from home economics students to football players and from members of the Student Christian Association to members of the Advertising Club.

The S.C.A., a merger of the Y.M.C.A. and Y.W.C.A., is a voluntary nondenominational campus-centered fellowship of students and faculty members. Here are people of various churches, united by a common loyalty to the Lord Jesus Christ. In the S.C.A. we see students working with the children of the nearby Nazareth Children's Home in four interest groups and leading them in various forms of recreation. Others arrange Faith Forums twice a year to which outstanding campus leaders and preachers are invited, lead discussion groups and meet with students in the dormitories. Lenten materials are prepared, early morning services are observed during the holy seasons and Holy Communion is celebrated.

"If I had only one more lecture to give" is the theme of the Last Lecture Series held monthly at which faculty members and others speak. Including a wide variety of activities, the S.C.A. sponsors dances and other "mixers," swim parties, hymn sings, discussion groups, community and world service emphases in which the group works with city agencies. It also conducts the an-

(Continued on page 30)

THE FAITH OF COLLEGE STUDENTS

EACH year the churches send increasing numbers of young people to the nation's colleges and universities. What will the new experience do to them? Will they find their faith adequate to meet the new challenges, bigger decisions, greater responsibilities? And will that faith grow or fall apart or lie dormant in their years of college life?

Obviously no one can answer these questions with any certainty because the answers are different for each person. But I would like to offer a few observations based on my work with students at a large university, and to suggest some ways in which the churches might help prepare students for the college experience.

Challenging Conditions

Colleges and universities are communities characterized, in varying degrees, by freedom, diversity and intellectual concern. These characteristics are at the same time challenges that face the student and resources available to him. These are the conditions under which he will get an education.

The good university must accept responsibility for providing as many resources as possible, as well as the conditions under which they can be put to most effective use. But it cannot force the student to take advantage of them; to do so would be to treat him as a child.

The increased freedom of the college is one of the primary differences between high school and the college or university. At the university, for example, the student becomes free to take a new look at his own (and his family's) views of politics, social customs, religion and standards of behavior to see if agreement is really as complete as it seemed when he was at home. Perhaps it is, because early training is strong, but discovering this may be a lengthy process involving exploration and experimentation in a variety of directions. Giving the student freedom to become a person in his own right is both the family's and the university's investment in his future and an expression of confidence in his potentiality.

The new freedom at college is not only "freedom from" the restrictions of his childhood but, more meaningfully, "freedom for" new discoveries. The opportunities are provided in the diversity of the campus community. Most students are excited to find that for the first time they have an opportunity to get to know other "live" young people who belong to different faiths and different races or come from other cultures. Other religions, other points of view, come alive in bull sessions and the student begins to discover the extent to which his ideas, formed in one community among people like himself, are inaccurate, one-sided, prejudiced or just incomplete.

At college, students leave old restrictions and ways of thinking behind—but gain "freedom for new discoveries" in their religious faith, the author says.

Real Discovery

Bull sessions are give-and-take affairs, however, and while the student verifies or alters his ideas about others he is expected to tell them about his ideas and faith. Here is the real opportunity for discovery. Does he know his own faith well enough to explain it to someone with quite a different background? Often it is the discovery that he has little to offer that leads him to the resources offered by the campus religious center, to reading or to courses about religion taught either by the university or by the religious foundations on campus. (For an account of the varied and intensive program of the campus ministry, see the article by Walter H. Rowley Jr. in the April 28, 1960, issue of the *Herald.)*

Inquiring Minds

These extracurricular educational experiences supplement the university's academic program and also affect the faith of the student. Gone are the days when professors sniped at religion and delighted in tearing apart the faith of innocent freshmen. Nevertheless, there are challenges for the student to be as intelligent about his beliefs as he is about his future profession. The university prepares people to look at the world with inquiring minds, with an eagerness to understand it, to take it apart, examine it and put it back together again with greater insight. A sound faith will be able to stand up under this same careful scrutiny and come away stronger than ever. Some students do lose their faith in college, but the kind of faith that fails under examination is better discarded.

On the college campus the student will find his faith challenged by new freedom, greater diversity and the intellectual approach to life. But these are also the resources that can move him to

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Mr. Austin, assistant coordinator of religious affairs and lecturer in psychology at the University of Michigan, is a member of the E and R Church of the Good Shepherd in Ann Arbor, Michigan. Photos by University News Service and Walter H. Rowley Jr.

a rich and strong faith appropriate to the new responsibilities he will soon be assuming. What he will do with them depends very much upon how he has learned to meet and respond to his college experiences.

A person's religious growth should keep pace with his intellectual growth and with his increasing ability to handle the tools and concepts of his chosen vocation or profession. It is seldom, however, that we find a university student who has had any systematic education in religion since confirmation.

Little Strength

Too often this "commencement," like others, marks the end of learning rather than its beginning. A junior-high-school level of religious knowledge provides little strength with which to meet college-level challenges, and it is a scanty base upon which to build with college-level resources.

Every college hopes that its graduates will have begun a process of education that will continue when the stimulation of professors, grades, formal classes and assignments is no longer available. The church operates in much the same way, for continued growth in religion is voluntary. The concern of both the college and the church should be, therefore, not primarily with facts but with a process of learning—a way of approaching new situations that helps the student discover the pertinent facts and make sense out of them. The Protestant church has a special stake in training the young person to be his own interpreter of Scripture, his own decision-maker, his own initiator of continued growth. In this, of course, he needs certain knowledge of Scripture and the history and tradition of his own church. But beyond this the church can also prepare the student in the following ways:

Church's Role

(1) Help him find a basis for distinguishing the literal from the figurative in the Scriptures, creeds and sermons of the church. This problem is at the bottom of the science versus religion misunderstanding, which continues to be a problem for many whose junior-high-school religion is no match for their knowledge of science. Religion, poetry and art have much in common in their use of symbolic language, but too often the young person has not been able to tell when the minister or church-school teacher "means exactly what he says" and when he speaks the truth of poetry, drama or parable.

(2) Help him see that religion is not an "I don't smoke and I don't chew and I don't go with girls who do" set of restrictions, but rather a free, creative, appreciative response of the whole person to the love of God. Many students, rightly rebelling against the narrow and legalistic religion they may have known, have no basis on which to build a dynamic and mature faith. A religion that builds self-discipline is appropriate for changing situations, but one in which the discipline is externally imposed will last only as long as those who impose the restrictions are present.

(3) Help the young person to ask hard questions about his faith and teach him to think as clearly and as independently about religion as the schools encourage him to think about literature, science and contemporary events. A faith sheltered from doubt and skepticism is easily shattered when no longer protected by home and church. But the person who has doubted, who has faced his doubt honestly and openly and within the church and has found there the resources for resolving his doubts, is ready for the new intellectual challenge of the campus.

Experimental Approach

Doubt is not the opposite of faith; it is essential to the development of faith. It is the experimental way—the way by which we test what has been taught us before we come to trust it. College students are at the experimenting, testing, doubting age. Rightly or wrongly, the picture often given them by the church is that God's ideal man does not doubt and that the doubter belongs, therefore, outside the church. Quite the opposite is true, of course. The church that accepts doubt as normal and positive, that even encourages it, is the church to which the young person can turn for help when doubt comes.

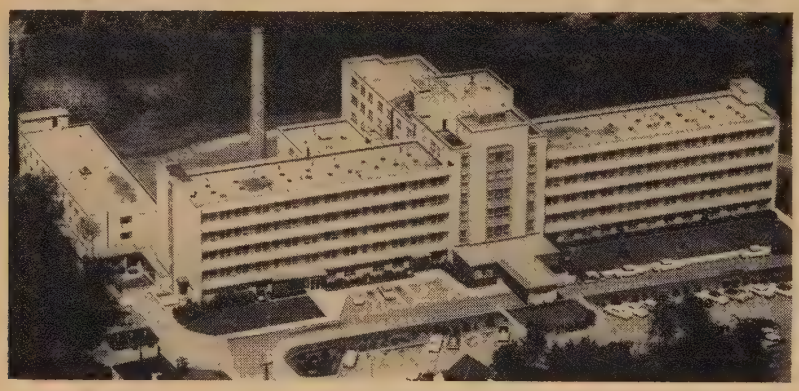
The university or college campus in these days is an exciting and serious place in which our young people are challenged to mature intellectually and spiritually. The church is there with some of its best ministers and facilities and, with very few exceptions, the university—whether state, private or church-related—works hand in hand with the church to make religious resources available to students.

To a large extent those students who choose to use these resources will be those who learned in church school and church youth groups that religious exploration is an exciting and never-ending process worthy of their best intellectual effort.

The Rev. J. Edgar Edwards (right) and Nancy Prime (third from left), both members of the CC, Disciples and E and R joint ministry staff at the University of Michigan, enjoy a cup of coffee with a group of foreign and American students.

U.S. Scop
Ministry

Evangelical Deaconess Hospital, Cleveland



Fairview Park Hospital in Cleveland, Ohio

Evangelical Deaconess Hospital, Detroit, Mich.

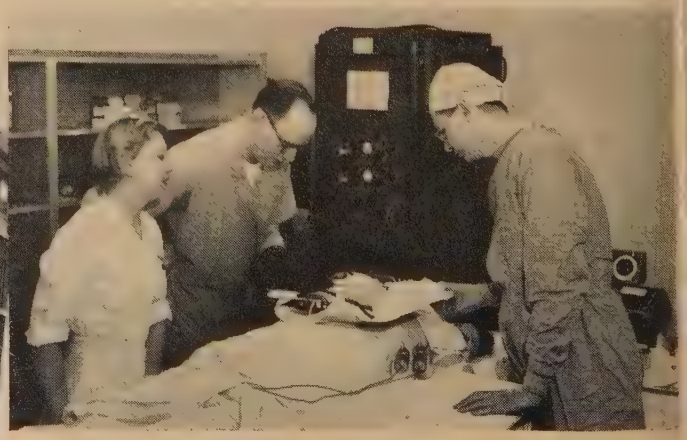
THE GULF between religion and me cine in the United States contin to narrow. Churches and hospitals becoming increasingly aware that spi ual healing and medical healing partners of equal stature in the minis of healing.

As recently as fifteen years ago it unusual for any hospital to give relig the recognition that most hospitals cord it today. Commenting not long on this change of attitude, the *Jour of the American Medical Associati* observed that "today the uniqueness turned to an almost matter-of-fact r tine. Thousands of hospitals have at le some provisions for ministering to spiritual needs of their patients."

There are presently some 8,000 h pitals in the United States and the *Jo nal* writer estimated that at least one every seven of these has some religi affiliation. Of the others, he reporte large proportion make available services of ministers of the three ma faiths.

"Never before," said the commen tor, "have so many Americans sho such a high degree of parallel inter in religion and medicine. In the decade discussion of these two conce has virtually dominated best-seller li motion pictures, radio, television a magazine and newspaper columns. T nation's billion-dollar church-buildi

Evangelical Deaconess Hospital in Marshalltown, Iowa



Treating a heart patient at Fairview Park Hospital

f E and R Healing

A. H. SCHMEUSZER

n is matched by zooming construc- of medical facilities. For every new ical advance that affects our daily s, there is an international or local s event embodying a generally ac- ed moral interpretation.

What is even more significant is that half-million members of these two essions are in closer accord than at period in modern times." There are lences in many areas that clergymen ll faiths are developing a greater in- st in medicine. This is especially in the field of mental health.

his interrelation between medicine religion goes back to the beginnings Christianity. St. Luke was a physician vell as an evangelist and some of his cessors in the leadership of the rch were men of medicine. The rch through the ages has encour- d advances in medicine and surgery. Long before the gulf between religion medicine in America began to nar- , the Evangelical and Reformed rch was aware of this relationship established a number of church-

(Continued on page 37)

r. Schmeuszer, an E and R clergyman, is ad- strator of the Evangelical Deaconess Hospital, vaukee, Wis., and president of the American estant Hospital Association.

otos by Miller-Ertler, Runyan, and Rebman, veland, Ohio; Apgar, Marshalltown, Iowa; ebrand, Milwaukee, Wis.; and Louisville, Ky., *rier-Journal.*

Evangelical Deaconess Hospital, St. Louis

Methodist Evangelical Hospital, Louisville

Protestant Deaconess Hospital, Evansville, Ind.

Open-heart surgery at Milwaukee E and R hospital

Evangelical Deaconess Hospital, Milwaukee, Wis.

The least read and the least understood portion of the Bible

LIONEL A. WHISTON JR.

FEW of us can imagine the catastrophic shock that the fall of Jerusalem in 586 B. C. was to the worshipers of the God of Israel. Gone was the divinely chosen house of David. Gone was the dwelling place of God—the Temple on Mount Zion. Gone was this proud nation, God's chosen people. All that remained were a battered community in Judah and a cluster of exiles in Babylon.

Desolate Prospect

A half century of exile did little to raise the people's spirits. True, the great poet of the Exile *(Isaiah* 40-55) proclaimed that God was about to deliver his people in a magnificent new Exodus. But when the time came for the return to Judah, only a comparatively few were willing to make the long trip.

Desolate was the prospect that confronted the returned exiles. The temple was still in ruins. The walls of the city were breached and open to attack. The people were impoverished and even the little they had was endangered by raids from hostile neighbors or was subject to Persian taxation.

We ought not, therefore, to be surprised if we find the postexilic literature weighted with a far heavier atmosphere of despair than the earlier writings. Times of defeat produce a literature of tension and anxiety. When it comes to giving counsel, such a period is no time for high-soaring principles and generalizations. What is required is specific down-to-earth advice.

If we keep this background in mind we will better understand this postexilic literature, which is the least read and least understood portion of the Bible. Yet here are some extraordinary religious teachings, many of which have a striking relevance for our own anxious age. The eight headings that follow seek to describe the major characteristics of the Biblical writings of this period.

(1) The lowered sights of prophecy. The postexilic prophets recognized that this was not a time for thundering rhetoric. Concretely they urged the rebuilding of the temple *(Haggai* and *Zechariah)*. Understandably they spoke bitterly of Jerusalem's oppressors *(Obadiah, Isaiah* 63). The sorry state of Jewish religion in this period is revealed in the pathetic *Book of Malachi* in which the prophet is compelled to restate the most elementary religious principles. Such preaching may suffer in comparison with the earlier prophets but, in terms of where this people was actually living, this was the only relevant message. They needed milk, not meat *(Hebrews* 5:12-14).

Stable Focus

(2) The accent upon the tangible. When faith becomes feeble and God appears remote, the worshiper craves something tangible on which he feels he can rely. It was the work of Nehemiah and Ezra (see the books bearing their names) that first gave the postexilic community real stability—Nehemiah in the political sphere, Ezra in the religious. Under their regime Jewish society was organized around the twin focuses of the Temple and the Law.

As a result of their efforts, a group of writers flourished. They are responsible for the final edition of the first five books of the Bible (the Torah or Books of the Law) and for a history of the Jews from creation to Ezra in which they stressed how God chastens a rebellious people by suffering and how he has chosen and blessed Israel by giving its people the great gifts of the Law and the Temple *(I* and *II Chronicles, Ezra-Nehemiah)*. The faith preached by Ezra ultimately resulted in legalism (that is, a religion that defines righteousness primarily in terms of good actions); but the Jewish legalism of the Bible has a warmth and depth that is usually overlooked (see Ezra's great prayer in *Nehemiah* 9). Obedience to the law is not grudging but joyous—"His delight is in the law of the Lord" *(Psalm* 1:2). Ezra's ministry marks the final victory of Judaism over apostasy. From this time on the Jews were to worship one God and him alone.

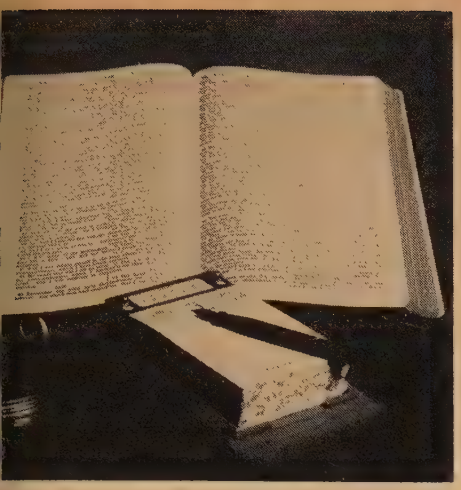
Self-righteous Legalism

(3) The growth of self-righteousness. A religion based upon law greatly simplifies the problems of living. No longer does one need to be confused about right and wrong. All one does is ask: what does the law say? Moreover, one can easily recognize the difference between "good" people and "bad" people. The test is: do they keep the law?

As we have already said, the legalism that was established under Ezra had many good features. Unfortunately, it had also a devastating weakness—it led to self-righteousness. Self-righteous people tend to be uncharitable and self-centered. Judaism in this period had begun to extend a welcome to other peoples to participate in its faith *(Isaiah* 56:1-8).

Now, however, Gentiles came to be regarded with hatred and bitterness *(Isaiah* 63; *Obadiah)*. Ezra himself ruthlessly broke up family groups that had intermarried with foreigners *(Ezra* 9-10), thus giving rise to the Samaritan schism, a split that was still strong in the time of Jesus *(Luke* 10:29-37;

Dr. Whiston is Professor of Old Testament at Eden Theological Seminary, Webster Groves, Mo.
This is another article in the *Herald* series dealing with the content and message, historical and social aspects of the Bible. Photo by Luoma Photos, Weirton, W. Va.



John 4). The ruthless hatred toward foreigners expressed in the *Book of Esther* is characteristic of this period. The books of *Jonah* and *Ruth,* which argue that Israel should invite and receive all nations into the fellowship of God in the Spirit of Abraham—". . . and in thee shall all families of the earth be blessed" *(Genesis* 12:3)—are faint, unheeded voices.

Severe Oppression

(4) The problem of human suffering and self-pity. The postexilic community could not understand why God permitted them to live in poverty under severe political oppression. Had they not paid "double" for their sins in the Exile *(Isaiah* 40:2)? Had they not been faithful to God? How could a faithful and loving God treat them so miserably? Why had this happened to them?

We are not surprised, therefore, to find the problem of suffering looming large in this literature. Over one-half of the Psalms in one way or another give expression to this mood expressed in *Psalm* 10:1—"Why dost thou stand afar off, O Lord?" It is Job *(Job* 3:1 to 42:6) who most boldly confronts the problem. Almost blasphemously Job claims: "The earth is given into the hands of the wicked; he [God] covers the faces of its judges—if it is not he, who then is it?" *(Job* 9:24).

No clearly defined explanation of the problem of suffering is offered by the Old Testament or, for that matter, by the Bible, but *Job* and other writings make some things quite clear. Self-pity is a form of rebellion (that is, sin) against God. It is the result of man's self-centered determination to remake God's world in man's image. It reveals man's refusal to accept life on God's terms. For this Job must repent. Job's solution to his problem is to be found not in an explanation but in a renewed relationship with God.

(5) The quest for security in materialistic self-seeking. A community exposed to poverty quite naturally longs for economic security. Much of the *Book of Proverbs* might be subtitled "How to win friends and influence people" or "How to be successful." As in a religion of law, so here in the practical affairs of life, security is sought in the realm of the tangible.

(6) Skepticism. A materialistic faith is a halfway house and men cannot dwell in it indefinitely. The *Book of Ecclesiastes* takes the next logical step beyond materialism to a complete skepticism in both the things of man and the things of God—"Behold, all is vanity and a striving after wind" *(Ecclesiastes* 1:14).

(7) Materialistic daydreams. So intense were the hardships of life in the postexilic community that men lost all hope of ever extricating themselves by their own efforts from their weakness and poverty. More and more they abandoned hope for the present and turned their hope to future rewards in a kind of "there'll-be-pie-in-the-sky" philosophy. All that the man of faith can do is to wait for God to send his savior to defeat the powers of evil and establish God's full reign upon earth (the *Book of Daniel,* particularly chapter 7). God's people would then receive glorious rewards in this life and, if they had died martyrs' deaths, God would make them "awake to everlasting life" *(Daniel* 12:2-3).

(8) The response of faith. The reader ought not to be expected to remember all the details of what has been said above. It is much more important that we recognize the patterns that have been sketched. The closing pages of the Old Testament are written against a backdrop of extreme suffering and disillusionment. In part this disillusionment is the result of man's demands that his religion give him fruits of material prosperity and peace of mind. Such demands were, and are, always rejected by God, for God calls his people on God's terms, not man's.

Rich Context

Yet, if we conclude here, our picture is distorted and incomplete for all of these writings are produced within a larger context of faith. Anxiety and tension are present, to be sure, but beyond there is always a rich context of faith, a context that has been preserved in the treasury of the Psalter. No matter how severe were the bludgeonings of life, Israel knew in all things that the Lord was its shepherd and unfailing keeper *(Psalms* 23,121).

The closing pages of the Old Testament are not complete in and of themselves, but they set the stage for the fulfillment found in the New Testament.

Conference for Military Personnel

Do you want some exciting news to write to your family or parishioners in Europe who are serving in the armed forces? Tell them about the second Retreat Conference of the United Church of Christ for chaplains and military personnel, which will be held in Berchtesgaden, Germany, from August 21 to 25.

This retreat conference provides an opportunity for the deepening of spiritual life and witnessing of our church members serving with the armed services in Europe. It is an opportunity for them to join the fellowship of the United Church of Christ from all parts of Europe. Urge them to ask their chaplains for the details and to make every effort to attend the meetings. Expenses are minimal—the total cost of four nights' lodging and eleven meals is only $16.35 for enlisted personnel.

Berchtesgaden, Germany, lies in the heart of the beautiful Bavarian mountains. The Army Retreat Center there is one of the best-equipped anywhere for the purposes of spiritual renewal and fellowship.

The program theme this year is the same as that being used for the World Council of Churches' third assembly in New Delhi, India: "Jesus Christ, the light of the world." Courses will be presented relating this theme to home and family living, our Christian beliefs, our personal Christian living, our Christian misson outreach, our Christian witness and our responsibility as Christian lay people.

We are depending on you to write your parishioners and loved ones overseas letting them know of the retreat conference and urging them to attend.

RUSSELL T. LOESCH

Mr. Loesch is minister to armed forces and chaplains for the CC Department of the Ministry.

NEWS

WITHIN THE UNITE

PENSION BOARD HONORS A. CALVIN FRANTZ

An individually designed signet ring was presented to A. Calvin Frantz, Glenside, Pa. *(second from right)*, president of the E and R Board of Pensions and Relief, at the board's recent annual meeting. The gift was in recognition of twenty years of service on the board. Photo shows Charles E. Miller Jr., Wyncote, Pa. *(second from left)*, a board member, making the presentation. Looking on are Dr. Silas P. Bittner, Philadelphia, Pa. *(left)*, board secretary and treasurer, and Mr. Frantz' daughter, Alice.

Elected to the Board of Ministerial Relief of the former Reformed Church in the United States, Mr. Frantz later became a member of the Board of Pensions and Relief. He took an active part in the adjustments necessitated by the E and R merger and in the inauguration of the Ministers' Retirement Annuity Fund.

The new fund, which was established in 1941 without capital, now has assets of nearly thirteen million dollars and an active membership of 2,144. In 1960 more than $760,000 was distributed to beneficiaries for pensions and relief.

SEATTLE CHURCH CONFIRMS CLASS OF 80

Photographic Productions

Large confirmation classes seem to have been the rule this year. One of the largest to come to the attention of *United Church Herald* was a class of eighty boys and girls *(see photo)* who recently joined the University Congregational Church in Seattle, Wash. This was twice the number that joined in 1960, according to Dr. Dale E. Turner, minister.

Much effort was given to recruitment for the confirmation class. Dr. Turner sent letters of invitation to all boys and girls in the junior-high and senior-high departments of the church school who were not yet members of the church. Then the congregation's board of evangelism and other concerned people followed through with telephone calls and visits to all the homes. Parents who were not members of any church were invited to join with their children.

Throughout the instruction period the church kept in frequent touch with the parents, inviting them to attend class sessions and encouraging them to give continuing support to their children in their preparation for church membership. A number of field trips were taken by the class. Its members visited St. James, largest Roman Catholic cathedral in the Pacific Northwest: Plymouth Church, oldest Congregational church in Seattle; and the CC Conference headquarters, where Superintendent Archie H. Hook explained the state and national Congregational Christian organizations.

On the day of confirmation twenty young people were baptized and the others renewed their baptismal vows. The minister and the board of evangelism have arranged that each new member—young person and adult—will have a sponsoring family during the first year of membership to help him become integrated into the life of the congregation. The young people will also continue to meet in youth groups, though no longer as a training-class unit.

WEST VIRGINIA MINISTER GIVEN HUMANITARIAN AWARD

The Rev. Norman I. Bromley, minister of First Congregational Church, Huntington, W. Va., was the recipient of the annual award in the field of humanities given by the West Virginia Council of B'nai B'rith. The award is made to a citizen of the state who has been outstanding in his efforts to create a better understanding among racial and religious groups, thereby enhancing "our American heritage." Herman Fetter of Huntington, Humanities Award chairman, made the presentation. B'nai B'rith is the oldest and largest Jewish service organization in the U. S.

Since assuming his present pastorate in 1944, Dr. Bromley has been active in many civic affairs. He is a past president of the Huntington Ministerial Association and was primarily responsible for integrating local rabbis more closely into the association. He has done considerable counseling in interfaith marriages involving Christians and Jews. For sixteen years he has participated in pulpit exchanges between his church and two Jewish congregations, Ohev Sholom Temple (Reform) and B'nai Israel Synagogue (Conservative). He is the only non-Jewish clergyman ever to preach at B'nai Israel.

Dr. Bromley has also been active in efforts to establish better relations between the Negro and white communities and was influential in helping Negro students gain admission to the Graduate School of Marshall University in Huntington for the first time. Negro students at the university attend his church regularly. He also was instrumental in persuading the university to name Jews to the faculty. Dr. Bromley has distinguished himself through his efforts to ameliorate tensions in labor disputes and to bring about peaceful settlements.

NORTH CAROLINA CHURCH DEDICATES MEMORIAL ALTAR

A minister's desire to bring man closer to God is expressed by an interdenominational altar and worship center recently dedicated in memory of the Rev. Hoy L. Fesperman. The outdoor altar and worship center is on the grounds of the First Evangelical and Reformed Church, Greensboro, N. C., where Mr. Fesperman was pastor for more than fourteen years. For him, construction of the altar and worship center was the realization of a dream. But he did not live to witness its completion and dedication. Mr. Fesperman envisioned the center as a place for people of all faiths to worship God. His congregation took up the idea and completed the project under the leadership of the Rev. G. Melvin Palmer, the new pastor. As approved, the plan called for the altar to be built of rocks sent by Southern Synod and General Synod churches, by industrialists, national leaders and outstanding religious leaders. Each stone, as requested by Mr. Fesperman, has some historical significance. The "story" of each stone is part of the church records.

One stone came from a gold mine in Charlotte, N. C., another from the gravesite of a North Carolina colonel in the American Revolution. Another was the gift of Evangelist Billy Graham. Others came from former North Carolina Governor Luther H. Hodges, now U. S. Secretary of Commerce, and from a missionary in Hong Kong. Stones also came from a Moravian church, a Congregational Christian church, a Presbyterian church, a Friends meeting, a Pilgrim Holiness church, a United Church of Christ and a Jewish synagogue.

The altar contains seventy-two stones and features a cross of Indiana limestone given by the owner of a Greensboro stone company. Set on a semicircle of blue Carolina flagstone, the altar is placed in front of a low stone wall, which features a stone rostrum at either end.

Continued on next page ▸

CLEVELAND INNER-CITY PARISH ORDAINS INTERN

PRESTON B. KAVANAGH, an intern with the Inner-City Protestant Parish, Cleveland, Ohio, was ordained into the Congregational Christian ministry recently by the Congregational Union of that city. The service of ordination was held in a storefront building rented by St. Paul's Community Church and used as a sanctuary and parish hall. Representatives of the Congregational Union, the Inner-City Protestant Parish and the Ohio Conference of Congregational Christian Churches participated in the service. Dr. Everett A. Babcock, conference superintendent, gave the charge to Mr. Kavanagh.

St. Paul's Community Church was organized in 1955 in the former First Congregational Church building and is one of six churches affiliated with the Inner-City Protestant Parish. These churches are supported by nine Protestant denominations including the home-mission agencies of the Congregational Christian churches and the Evangelical and Reformed Church.

When the First Congregational Church structure was torn down in 1959, the church moved into the storefront location where it has continued its program in an inner-city neighborhood populated largely by Southern white migrants and Puerto Ricans. Plans are under way to break ground this spring for a new church building on the old church site.

Mr. Kavanagh grew up in Washington, D. C. After graduating from Princeton University he served for three years as an officer in the U. S. Navy. He received his B.D. degree from Harvard Divinity School in 1960 and enrolled in the intern training program of the Inner-City Protestant Parish, which is conducted under the aegis of the Oberlin Graduate School of Theology. He is married and has three children. Photograph shows participating clergy, members of the junior choir and representatives of the congregation at entrance to chapel.

MONTANA MISSION CHURCH MEMBER TO VISIT NEPAL

NANCY JO MITCHELL, a member of the Congregational Church of Red Lodge, Mont., and a senior at Montana State College in Bozeman, is scheduled to visit Nepal this summer as one of three Montana 1961 International Farm Youth Exchange delegates.

The I.F.Y.E. program is conducted by the National 4-H Club Foundation as a part of the Cooperative Extension Service program. About one hundred delegates are sent abroad each year to live and work with farm families for the purpose of building bridges of understanding and good will. Exchange delegates from other countries are brought to the United States to become acquainted at first hand with rural family and community life in this country.

Before she left home to attend college, Miss Mitchell was a church-school teacher in her home church and later served as church pianist. At college she is majoring in home-economics teaching and extension with a minor in physical education. She was one of two student representatives on the steering committee for the organization of the new Bozeman Pilgrim Church (CC). She has been a 4-H member for ten years.

Photo shows Miss Mitchell standing at the entrance to Pilgrim Church with its mission minister, the Rev. Leonard J. Kovar. Pilgrim Church was organized last February with a special service of "Owning the Covenant" and signing the charter. President Philip M. Widenhouse of Rocky Mountain College preached the sermon. The conference minister, the Rev. George E. Stickney of Billings, Mont., also participated in the service. The congregation, which now has a membership of forty-three, rents the Seventh-Day Adventist church for worship services. The CC Board of Home Missions is giving financial assistance.

In 1960, Gary Glantz of the Red Lodge church went to Venezuela and Bill Weber of Pilgrim Church, Billings, was a delegate to Germany under the auspices of the International Farm Youth Exchange.

VIRGINIA CHURCH DEDICATES ORIGINAL MURAL

Richard Sakamoto

THE dedication of a mural in the narthex of the Congregational Christian Church of Fairfax County, Va., on April 30 was a significant occasion for members of this young church founded in 1955. The mural *(see photo)* was the work of André Kormendi, a practicing and exhibiting painter who is a member of the church. The minister is the Rev. Hubert S. Beckwith. Born in Hungary and trained at the Academy of Fine Arts in Budapest and in Paris, Mr. Kormendi has been in the United States since 1936. He is currently an editor-writer with the Voice of America.

"Come unto me, all ye that labor and are heavy laden . . ." is the subject of the painting, which seeks to interpret the meaning of Jesus' words for the world we live in. In a real sense it represents the message this church has sought to bring to the community in which it is set—Annandale, Va. —over the strong objections of those in the area who opposed its policy of open membership. The artist speaks of the mural as an outgrowth of his discovery of life's meaning in the Christian faith as experienced in the life of the church.

NEW CHURCH DEDICATED IN ILLINOIS

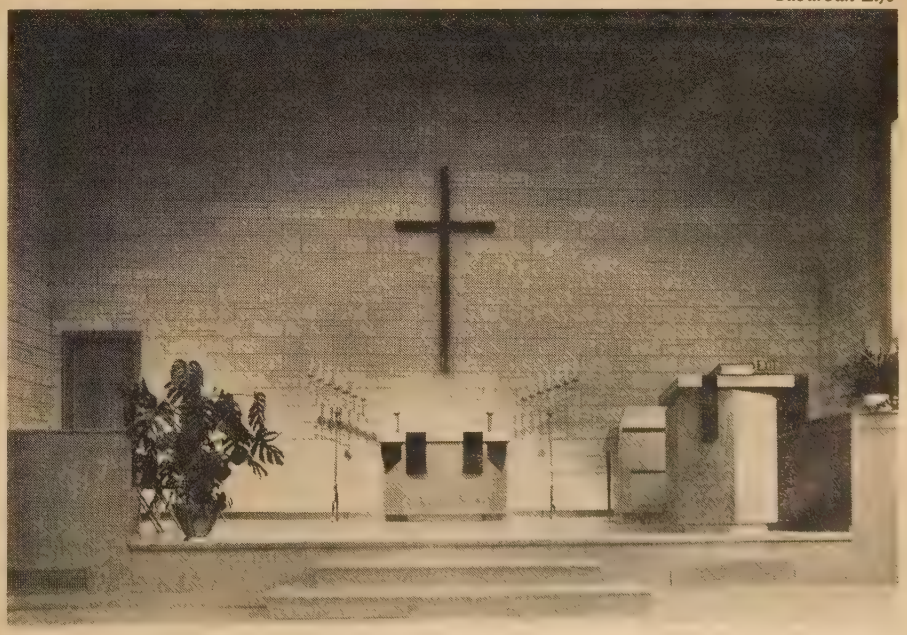
ON APRIL 16, less than three years after it was founded with sixty-three charter members, the Village Church in La Grange Park, Ill., United Church of Christ (E and R), dedicated the first unit of its church home. This unit comprises offices, educational rooms, which may also be used for fellowship purposes, and a lovely sanctuary that will later become a fellowship hall.

La Grange Park, eighteen miles southwest of Chicago's downtown Loop area, was for many years a de luxe residential suburb of La Grange. Then in the early Nineteen Fifties many new homes were built, and today La Grange Park is a thriving community of 14,000 people.

This relatively new suburb is surrounded by several older suburbs with many large churches. But the rapid expansion of La Grange Park included no organized plans for churches of its own. The Lutheran Church—Missouri Synod and the Roman Catholic Church had recently built churches, but the research department of the Church Federation of Greater Chicago has disclosed the fact that La Grange Park was the largest community in Illinois having no comity-type church within its limits. The Evangelical and Reformed Church was therefore asked to organize a congregation and the Rev. and Mrs. Bert Helm were called to La Grange Park. Only one site adequate for a church building remained available. The owner of the land, builder Rudolph Fleishman, consented to sell the lots on which he was about to build. He became a charter member of the church.

Dedication day arrived together with the worst April blizzard in the history of Chicago. Despite the storm, the new church was crowded. The Rev. Hugo Leinberger, Chicago, Ill., director of church extension for North Illinois Synod; the Rev. Henry J. Damm, St. Louis, Mo., Western field secretary of the E and R Board of National Missions; and Roy C. Timm, Buffalo, N. Y., took part in the dedication service.

Suburban Life



NEWS of the WORL

U. S. WOMEN ADOPT 1962 I.C.U. PROJECT

THE Women's Planning Committee of the Japan International Christian University Foundation has voted by an overwhelming majority to raise $100,000 in 1962 toward the building and maintenance of a health and physical education center on the campus of International Christian University in Japan.

Members of the planning group and sponsors had been asked to indicate on a card their choice for the 1962 project. Shown counting the cards are Mrs. Robert T. Hamlett *(left)*, Mrs. Paul Moser *(center)* and Mrs. Roy G. Ross, members of the Executive Committee o the Women's Planning Committee. This is an organiza tion with representatives throughout the United State Canada and in many other countries, all of whom see to support the work of this Christian university.

Mrs. Ross, chairman of the 1962 Special Proje Committee, explains that $50,000 of the money raise will help to underwrite the operation of the health an physical education program at the university for tw years and the remaining $50,000 will be used towar the completion of a gymnasium on the campus.

Mrs. Hamlett *(left)*, who is vice president of the Na tional Fellowship of Congregational Christian Women adds that the successful completion of this project wi be a further step toward the realization of the aim of th International Christian University to have on its campu "a Christian international community demonstratin the feasibility of a world of reconciliation."

Both the Women's Guild of the Evangelical and R formed Church and the Women's Fellowship of the Co gregational Christian churches have supported I.C.U since its beginning more than ten years ago.

SERVICE MARKS SIERRA LEONE INDEPENDENCE

AMBASSADORS from the British Commonwealth of Nations and high-ranking U. S. Government officials attended a special service at Washington Cathedral (Episcopal), Washington, D. C., celebrating the independence of Sierra Leone, Africa's newest nation. Sierra Leone received independence April 27 and took its place as the newest member in the British Commonwealth.

The Rev. William H. Fitzjohn *(second from right)*, chargé d'affaires of the new republic's embassy in Washington and an ordained minister of the Evangelical United Brethren Church, took part in the service, as did the Rev. J. K. Crispin Renner *(right)*, associate chaplain at Howard University, who is treasurer of the Sierra Leone Student Union, an organization of students from the republic who are attending colleges in the United States. More than fifty students from Eastern universities attended the rites, many dressed in native costume. Also shown is Canon Bayard S. Clark of Washington Cathedral, flanked by members of the cathedral's boys' choir.

Dr. James H. Robinson *(left)*, minister of the Church of the Master (Presbyterian) of New York City, said in his sermon that all nations share in the freedom of Sierra Leone. "Great Britain is now free of what has been called the 'yoke of colonialism' and has cause to rejoice in that freedom," Dr. Robinson said. "The United States is freed from the role of 'split personality' in its foreign policy, as it tried to please both Britain, an ally, and

RN.

Sierra Leone, a symbol of the new Africa, in those situations that involved them both."

Dr. Robinson said the new liberty should be viewed not as "freedom from" but as "freedom for." It is freedom to be used constructively, he suggested, to figh against ignorance, poverty, tyranny and suffering. Sierra Leone, which has adopted a Western-style democracy can be an influence in Africa far beyond its small size he added.

Dr. Fitzjohn has been named to his country's highes diplomatic post, that of High Commissioner in London The 41-year-old diplomat is a graduate of United Theological Seminary (EUB), Dayton, Ohio, and holds a doctoral degree from Columbia University in New York

RUSSIAN CHURCH APPLIES FOR W.C.C. MEMBERSHIP

A DEVELOPMENT of far-reaching implications was seen in the announcement last month that the Russian Orthodox Church—with an estimated membership of 40,000,000—has made formal application for admission to the World Council of Churches. *(See "The competing claims of fellowship and fidelity" by O. Frederick Nolde, page 8.)*

If the application is accepted when it is voted upon by the W.C.C.'s third assembly at New Delhi, India, November 18 to December 6, it will be the first time that an Eastern Orthodox body inside the Soviet orbit has become affiliated with the world's largest ecumenical body, which has a membership of 176 Protestant, Anglican and Eastern Orthodox autonomous churches in more than fifty countries.

One of the questions that remains to be answered is whether the Russian church's example will be followed by Orthodox bodies in Bulgaria, Romania and other satellite countries, thus making the World Council a vital new East-West meeting ground. One straw in the wind was seen in the recent decision of the Orthodox Church in Romania to send observers to the New Delhi assembly.

Although there has been no open intimation of the sort, it would appear to be beyond question that the Holy Synod of the Russian Orthodox Church in Moscow made its bid for membership in the World Council with the express sanction, if not encouragement, of the Soviet Government. Whether the approval was part of the Kremlin's familiar "peace" movement or a further step to strengthen Russian influence on the Orthodox communion abroad is a matter of conjecture. But in any event it seems valid to assume that the Russian church could hardly take such an important and significant step without the prior blessing of the government.

By its action the Russian church repudiated the stand it took in 1948, the year in which the World Council was formed. At that time it rejected an invitation to join the new organization on the ground that the ecumenical movement was set up to pursue mostly political, anti-democratic and not religious aims. This was promptly denied by the W.C.C.'s general secretary, Dr. W. A. Visser 't Hooft, who said the Russian church's negative decision was "based upon a complete misunderstanding of the true nature of the ecumenical movement—a misunderstanding such as can easily arise in a church whose leaders have no firsthand knowledge of ecumenical life." Increasing contacts in recent years between Russian Orthodox and Western church leaders would seem to have remedied this deficiency.

In finally submitting an application for affiliation with the W.C.C., Patriarch Alexei of Moscow, supreme head of the Russian Orthodox Church, noted first that his church was in accord with the W.C.C.'s requirement that all members accept Jesus Christ as Savior. His church, he then went on to say, has "always attached the utmost importance to the problems of mutual *rapprochement* between all Christians, the deepening of mutual understanding among divided Christians and the strengthening of universal brotherhood, love and peace among the nations on the basis of the gospel."

Although it is almost certain that admission into the World Council finds the Russian church still criticized for its policy of compromising with an atheistic government, many observers have pointed with satisfaction to the appreciable degree to which it has succeeded in recapturing the influence it had almost entirely lost prior to World War II. These observers said the alarm being voiced by Soviet propagandists over the strong and persistent signs of religious faith among large masses of the Russian people is proof that the Russian church has kept inviolate its inner core of faith. They believe that it will continue, in spite of everything, to preserve its inner moral and spiritual integrity, even in an atheistic society. *Religious News Service*

CHAPLAIN MINISTERS IN GREENLAND

RNS

CHAPLAIN Paul H. Maurer *(right)* poses for snapshots before taking off for one of his "parishes" on the Greenland icecap, where the temperature often plunges to 75 degrees below zero. His congregation is made up of Federal Electric Corporation employees who operate Distant Early Warning sites, and he flies thousands of miles by ski-equipped aircraft and helicopter to reach them. The 62-year-old former colonel, who is a Congregational Christian clergyman, was engaged as chaplain by the corporation after he retired from the U. S. Army in 1957. His other parishes include D.E.W. sites in Alaska, Canada and Iceland, many of which he visits by dog sled or *umiak* (Eskimo skin boat).

Decorated many times for gallantry in action, Chaplain Maurer served with front-line troops in five major European battles in World War II and five in Korea. Unarmed and alone with his jeep driver, he captured a group of S.S. (elite guard) troops and their officer by ordering them sternly in German to drop their arms and surrender. After completing his contract with the corporation Chaplain Maurer plans to return to the Arctic as a missionary to the Eskimo people he loves.

Competing Claims

(Continued from page 9)

It is not enough to make declarations against war, for it is necessary to attack the root causes of war and to prevent or stop smaller conflicts, which carry the danger of enlargement. It is not enough to contend that colonial peoples must be aided in achieving independence as rapidly as possible, because there are also noncolonial peoples who are living under foreign yoke and who are not permitted by free and popular vote to determine their form of government and choose their political leaders. Nevertheless, we should seek progressively to speak a common language.

(5) *A system of liberation by infiltration and subversion threatens national independence and international peace but economic imperialism also imposes a yoke upon people, and their effort to throw it off may involve local conflicts with the ever-present danger of large-scale war.*

Soviet Russia has developed a distinctive method that can take advantage of situations where widespread resentment and dissatisfaction have arisen. An indigenous or native minority within a country is selected, trained and equipped, and then captures control by such means as may be necessary including the threat of military force. There is no consequent opportunity for the people to express their desire by a free vote. This procedure is a form of imperialism. It is also a threat to the peace in that it may invite but not justify similar procedures by others.

An indirect form of imperialism, found in the practices of various countries but particularly ascribed to the United States, is exercised by economic power. In recent years the United States has given fabulous sums of money to assist other countries in need. Yet we cannot escape the onus of exploitation in the past. Events at this moment of history testify to the unhappy truth that the economic sins of the fathers are visited upon their children even to the third and fourth generations.

The question must be insistently raised whether the procedures of today have sufficiently improved to offer safeguards against the evils of tomorrow. Certainly international relations will be improved and justice better served when the rights of indigenous people are more fully respected and when economic relations are freed from coercive pressures.

(6) *Any effort to weaken the United Nations, for example, by destroying the international and independent character of the Secretariat, must be resisted but at the same time the equal right of every member state, whether large or small, to play its responsible part in the world community must be respected.*

Despite the critical postwar tensions that have divided the international community, the United Nations has made and continues to make significant contributions to order and justice. Yet its weaknesses, which reflect the divisions within the international community, are also clear. To project the requirement of unanimity or the veto into the Secretariat would surely contribute to impotence. Moreover, it could set the pattern for treaties on the cessation of testing and disarmament, and thus make any kind of objective and effective administration impossible. The deepening of the international crisis argues for a strengthening rather than a weakening of the United Nations.

At the same time, the cry for greater parity in the decisions of the United Nations should not go unheeded. To respond to it, however, requires an approach on a broader base than merely the East-West struggle and must take into account all the member states. With full respect for the desires of countries that want to avoid being crushed between two giant powers, I nevertheless say that neutralism or a neutral bloc is not a desired objective. All nations must be put in a position where they can make their contribution, and this will be more readily possible when the approach to issues that divide the world is neither on the basis of neutrality nor blind partiality but with the yardstick of responsibility to the world community as a whole.

The six points that I have advanced somewhat in generalization have significant bearing upon the more specific international concerns such as cessation of nuclear weapons testing, disarmament, human rights and religious liberty, economic and technical assistance, independence of colonial peoples, refugees and stateless persons, and upon the whole gamut of negotiations whereby these issues are approached. Elaboration of these is obviously impossible in this presentation.

The thrust of our immediate problem seems to me quite clear. We shall have to continue alert to the competing claims of fellowship and fidelity—to the competing claims of unity in the World Council of Churches and witness to the implications of the Lordship of Christ for national and international life. Equally clear is the help that membership in a world Christian community can offer. Christian action, whether individual or corporate, should be taken with the benefit of an ecumenical perspective and cannot escape the spotlight of ecumenical appraisal.

What meaning does personal involvement in this ecumenical reality have for individual responsibility? It would be presumptuous of me to tell any man what he ought to do, but I have no embarrassment in suggesting three guideposts to assist in shaping outlook and action. Every Christian should know himself to be a member not only of his local church and denomination but also of a world-wide fellowship of faith.

Every person should accept responsibility not only by virtue of citizenship in his own country but also because of an inescapable membership in the world community of nations. Every man should see himself not only in relation to his own family and his chosen occupation but also as inextricably bound up with the whole human family under heaven and upon earth—in due course perhaps embracing the inhabitants of our whole universe and others beyond. The broadened horizons that can thus be progressively comprehended will reveal ever new opportunities for creative service and constructive living and, in the process, no existing loyalties—whether denominational, national or personal—need be placed in jeopardy.

Equally important with individual responsibility—and in fact flowing from it—is the need to coordinate world-wide Christian resources for corporate action. When corporate action is taken in ecumenical perspective there is greater likelihood that it will be freed from a purely nationalistic objective and that it will encourage a reappraisal of national procedures, which may have outlived their usefulness—let me add, without endangering legitimate national loyalties or legitimate national interests.

Catawba College

(Continued from page 17)

nual drive for World University Service and helps alleviate the suffering of our world with liberal offerings to the relief programs of the three faiths.

The Adelphians, those students studying for full-time Christian service, meet monthly with such outstanding leaders as Dr. Richard K. Young, director of pastoral care at North Carolina Baptist Hospital in Winston-Salem. These young men and women go to the Veterans Hospital in the city every Sunday, teaching the word of God, and visit churches throughout the Southern Synod to assist in programs and to help develop leadership among young people.

From the pastoral care in dormitory, hospital and infirmary and the visits students make to the pastor's office for a chat or for counseling (Catawba provides a full-time campus pastor) to morning prayers out-of-doors at sunrise, from formal vespers and weekday chapel to the Sunday morning pilgrimage to the city of hundreds of students to attend the churches of their choice, Catawba College is developing Christian character in young men and women who in their future vocations, homes, churches and communities will exemplify the spirit of our Lord Jesus Christ.

BOOKS

UNDER ORDERS: THE CHURCHES AND PUBLIC AFFAIRS

By Roswell P. Barnes *(Doubleday & Company, $2.95)*

WHENEVER a denominational or interdenominational agency of the church speaks on an issue of public concern, one can expect a furor to ensue. Some people resent the position taken. Some assert it is not the church's business to speak on such questions at all. Some wonder how the synod or council "got that way." For all these groups Dr. Barnes has written the right book, and he is the right man to write it.

The author sets out "to analyze the role of the churches in public affairs and to give examples of various types of activity by which they exert influence, so that church members and the interested public will better understand the relevance of the churches and help to increase their effectiveness." This concern lies in the very nature and mission of the church: the church has no alternative. It is "under orders"—committed "to seek, to interpret and to do" the will of God, knowing that "no aspect of the life of society or the individual's experience is outside or beyond" his rule.

If there is confusion about this, it is "in considerable measure the fault of the churches for not defining and explaining their role more effectively." If the layman is at the frontier where the church meets the world, it is unfair not to make clear the orders he is to obey.

Drawing on his observations and personal experiences in the pastorate and in the Federal, National and World Council of Churches, Dr. Barnes analyzes the social problems that inhere in the usual functions of the church and in its relations with agencies such as government, other community agencies and other faith groups. He reviews the impressive efforts of the ecumenical movement in the face of international conflict and tension. He discusses seven major social-problem areas and the ways in which churches deal with them at the local and national levels. In conclusion, the author suggests ten emphases that should characterize the churches' witness in public affairs.

There are many provocative passages. For example, there is more accurate and relevant information in the six pages on communism (pp. 124-130) than in many of the pamphlets and visual aids circulating on the subject. Especially penetrating is the comment that without a mandate for their involvement in public affairs, the churches would have no role in the contest with communism except "to minister to the faithful who come to them, to conduct worship for them and 'to prepare their souls for eternity.' " If that is not sufficient for churches in Communist lands, it is not sufficient for the churches anywhere!

Huber F. Klemme
Associate director,
Council for Christian Social Action,
United Church of Christ.

RADICAL MONOTHEISM AND WESTERN CULTURE

By H. Richard Niebuhr *(Harper & Bros., $2.75)*

ALL CHRISTIAN doctrines are doctrines about God. This stark and fundamental fact is sometimes obscured rather than exposed by theologians. But H. Richard Niebuhr puts us all in his debt by driving with relentless vigor and honesty again and again to the very center of Christian theology and working out the implications for us in his incomparably lucid, disciplined style. All his books hang on this thread, no matter what realm of its relevance he explores. *The Kingdom of God in America* and *The Social Sources of Denominationalism* are early examples. *The Meaning of Revelation* took another tack. *Christ and Culture* is a classic analysis that for many of us stands next to the Bible itself in helping us to relate to culture in and under Christ.

Now, in what is undoubtedly the theological "book of the year" and of many years, he drives to the center again and wrestles with the meaning of radical monotheism as it is seen and not seen, as it is blurred, distorted and corrupted in our Western culture. After initial chapters on orientation and method, he ventures into striking exposition of the relationship between this cardinal doctrine (that God alone is God) and Western religion, political thought and science. It is like clean, cold, fresh air after a steam bath. It is hard to see how we knew our way around amidst the half gods, social gods, shibboleths and idols of our Western society without this guide.

In a day when we and our churches are captives of our culture, Professor Niebuhr calls us to freedom, not from culture but in culture. Understanding of contemporary issues, preaching, churchmanship, worship, social criticism will inevitably be enhanced and informed in the light of this great book. This can be a key to health and vigor and insight for those who have lost their way and know their need. For those who are too sure of their way, this is the book that will shock and disturb, but in it is renewal.

Harland G. Lewis
Minister, First Church of Christ,
Farmington, Conn.

FAMILIES IN THE CHURCH: A PROTESTANT SURVEY

By Roy W. Fairchild and John Charles Wynn *(Association Press, $5.75)*

THIS IS the report of an extensive research project on the American Protestant family and its church relation, conducted by what is now the United Presbyterian Church in the U.S.A. Based as it is upon a wealth of research data, the book becomes tedious at times, not because it lacks interest but because it marshals so many facts and details.

In Part One the authors give an admirable Protestant view of the family in Biblical and theological terms. This plus a delineation of the middle-class Protestant family forms the background against which some disquieting findings are outlined in Part Two. Two major areas of grave concern emerged for this reader. First was the large-scale identification of secular culture and values with the Christian faith, and second was the image of the church as "institution."

It is deeply disturbing to hear one person phrase the question for many others in these words: "What's the difference between being a Christian and being an American? Is there any difference?" Little wonder then that we, with the authors, snatch eagerly at the more thoughtful comments of the small minority, one of whom the authors describe as follows: "To hear this voice expressing warm acceptance based upon the fact that God himself accepts us and our willfulness, was to locate one of the scattered few who knows that theological connections lie between what one believes and how one lives in relationship with others."

The second concern is reflected by the prevailing sentiment that the church is an institution characterized by "busyness," which involves us simply to keep the wheels turning. That this is the popular image was no great surprise, but we were not prepared to find that 56 per cent of the ministers supported this view! Where, we ask, is the concern for a ministry to persons in need rather than the compulsion to keep the ecclesiastical machine running smoothly, producing favorable statistics for the annual reports?

This book bears careful reading. No neat answers are suggested but enough questions are raised to force a drastic reappraisal of many comfortable practices in all areas of the church's ministry.

Walter E. Dobler
Secretary, Department of Adult and Family Life Education,
CC Board of Home Missions.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South LaSalle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

Some facts and figures on church and synod voting

EVERETT C. PARKER

With 49 per cent of all 5,500 Congregational Christian churches reporting, the vote on adopting the Constitution of the United Church of Christ is an overwhelming 94 per cent in favor of the document.

By April 25, a total of 2,669 churches had voted, 2,505 approving the Constitution and 164 in opposition. Thus 46 per cent of all CC churches have now joined the United Church.

The yes-voting churches have 780,426 members, 55 per cent of the total denominational membership of 1,419,171. Churches opposed to the Constitution have 48,358 members or 3 per cent of the total.

Puerto Rico, with 74 per cent of its churches recorded, all in favor of the union, leads all other conferences in the percentage of churches voting. In Nebraska 68 per cent of the churches have voted. Oregon ranks third with 67 per cent of its churches recorded.

The 228 churches with 1,000 or more members have voted 146 (64 per cent) in favor to 12 (2 per cent) opposed. There are 518 churches with membership between 500 and 999, of which 288 (56 per cent) have approved the Constitution and 9 (2 per cent) have rejected it. Of the 990 churches with membership of 250-499, 566 (57 per cent) have voted yes and 16 (2 per cent) have voted no. The vast majority of no-voting churches (136) have 100 or fewer members.

There are more than 1,000 churches with fifty members or fewer, most of which do not have regular pastoral leadership and meet only intermittently. The General Council reports that an intensive effort has been made to reach the responsible leadership of these churches and to arrange to have them vote before the deadline of June 1.

The 1959 *Year Book* records $7,018,793 in apportionment contributions from all the churches. Of this sum, $4,671,510 (67 per cent) was given by churches that have voted to join the United Church and $117,096 by no-voting churches.

In a last-minute effort to swell the ranks of no-voting churches, the Committee for the Continuation of the Congregational Christian Churches has appealed to opponents of the union to abandon a previously enunciated policy to ignore the voting and to vote no before the June 1 deadline. This committee is also now charging that the wording of the ballots is illegal. This charge may be an attempt to find a new basis for attacking the United Church in the courts, in the light of the defeat suffered by the anti-union forces in the recent decision of Federal Judge Edward J. Dimock that in the current Federal case the pro-union defendants have established proof of "a prima-facie case of *res judicata* against all the claims of all the plaintiffs." Judge Dimock's ruling that "it is difficult to imagine" how the defendants' case for *res judicata* could be controverted by the plaintiffs appears to presage a definitive decision that all of the issues in the current case were settled in the Cadman trial in favor of proceeding with the union.

Twenty-three of the E and R Church's synods have voted in favor of the Constitution, thus reaching the necessary two-thirds majority of all synods required for approval of the document, according to Dr. James E. Wagner, president of the E and R Church and co-president of the United Church of Christ. Only one synod, the Magyar, has voted no. The approving majority in most other synods has been overwhelming. Midwest (165-7), Kansas City (130-4), Central Pennsylvania (103-1), North Illinois (212-39), Texas (113-0), Southeast Ohio (101-5) are examples. Only in Dakota Synod was there a really close vote (20-14).

Of utmost significance in the voting was the vote of North Illinois Synod, whose president had advocated that the synod should defer for the time being any vote on the Constitution. Of almost equal significance was the vote of Dakota Synod, which on matters of church union has characteristically voted negatively. So far as can be recalled, this is the first time that synod has cast an affirmative vote on a matter of church union, a phenomenon that can be attributed to a traditionally conservative and independent spirit in that synod.

May 15, 1961

Report of voting on United Church Constitution

CC CHURCHES

Yes	2,960
No	215
Abstaining	68
Churches Voting	3,175*

*abstentions not included

E AND R SYNODS

Yes	23
No	1

Mr. Parker is director of the Office of Communication for the United Church of Christ.

E and R Board Meets

The Board of National Missions of the Evangelical and Reformed Church held its semiannual meeting May 15, 16 and 17 at the Wisconsin Hotel in Milwaukee, Wis.

Some 189 denominational enterprises, including projected mission churches, churches in renewal areas and inner-city community programs, were reviewed by the board, according to Dr. Purd E. Deitz, St. Louis, Mo., general secretary of the board. The merging of the work of the Board of National Missions with the projected Board for Homeland Ministries of the United Church of Christ was also considered.

On Sunday, May 14, pulpits of the Evangelical and Reformed churches in the Milwaukee area were occupied by members and staff of the Board of National Missions. A fellowship dinner on May 16 was held at Faith Evangelical and Reformed Church, Milwaukee, of which the Rev. Gordon H. Sperry is the pastor.

Dr. Samuel J. Schmiechen, St. Paul, Minn., is president of the board. The other officers are Dr. Russell D. Custer, Milltown, N. J., vice president; the Rev. Paul P. Haas, Slatington, Pa., secretary; Mrs. Fred F. Berry, Wood River, Ill., assistant secretary; Theodore R. Schwalm, Lancaster, Pa., treasurer of the General Fund; and Harold W. Wiese, St. Louis, Mo., treasurer of the Church Building Fund.

Catherine Linder
Office of Communication.

Three Questions

MARY JEAN IRION

I HAVE a priceless present for you—three questions. Strange gift? Perhaps. But when you have lived with them awhile, you will understand their value. If giving them to you meant taking them away from me, I'm afraid I could not surrender them. But fortunately they do not diminish with sharing. If you already have these questions, you will know at a glance their great value and will pass them on to someone else who needs them. Here they are.

"Am I a part of the problem or a part of the answer?" This you will find of great worth in all kinds of trouble situations: little problems at home, in the community, bigger problems in the nation, monstrous problems in the world. Family squabbles at mealtime, for instance? Ask yourself: "Am I a part of the problem or a part of the answer?" Trouble in the church? Ask the question. Race relations troublesome? The question again. War? "Am I a part of the problem or a part of the answer?" See what I mean? You'll never be without it again, once you begin to use it.

Here's another.

"How do you know?"

This you ask of authority—all human authority with no exceptions, not even the church. "How do you know?" you ask, when they tell you something is so. And the more final and definite their tone is, the louder you ask the question. Yes, it's a disturbing question. Dangerous? Not to the truth, of course. That will survive all your poking around it, never fear. But dangerous to you? Well, yes, it can be; but how much more dangerous never to ask it at all!

You are not so sure you want this question, I see. I can only offer my opinion that with it you can live; without it, you may well die. No, you will die—inside, I mean.

So you take it? Then a caution, please. Ask it as freely as you will but remember that there are times when you cannot find an answer. This is not to say the answer is not there—only that you cannot reach it. Then you must learn to live without it for the time being. To live without some of the answers will not harm you. But to live without the questions. . . !

And so, the third.

"Why am I here?" Don't ever go very far away from this one, please, for it is the hub of the wheel, so to speak. Ask yourself this question in your home, in your school, in your church, in the United States and in the world. "Why am I here?" This shows you your purpose, and the closer you stay to it the more valuable you are.

Oh, another thing. Use this one personally and take it with you to use in groups as well. Keep holding it up in the church—why are we here? The guild, the brotherhood, the youth fellowship—why are we here? Say it over and over again at the risk of being a pest. The church needs pests such as you could become with this mighty question. It might change the P.T.A., too; and it would certainly dissolve some willy-nilly little organizations that have never even thought about a purpose!

So here are the three questions. Do make good use of them. Answers? Oh yes, I have some. But you find your own!

Mary Jean (Mrs. Paul E.) Irion is wife of the Professor of Practical Theology at Lancaster Theological Seminary, Lancaster, Pa.

Youth Assembly Scheduled for Michigan Campus

ONE OF the most inclusive gatherings of Christian young people ever planned for North America will take place at Ann Arbor, Mich., August 16 to 23.

More than two thousand young people will participate in the North American Ecumenical Youth Assembly on the campus of the University of Michigan. The assembly is a gathering of young Christian leaders from approximately forty different communions — predominately Protestant and Orthodox—in Canada and the United States. It is one of a series of regional ecumenical conferences being held around the world. The European Ecumenical Youth Assembly in Lausanne, Switzerland, last August was the first.

Delegates will discuss what it means to be "Entrusted with the message of reconciliation" in "this place and at this moment in history." The assembly is being held for the purpose of study and encounter. No legislative sessions are planned.

Sponsors of the event are the youth departments of the World Council of Churches and of the World Council of Christian Education, the Committee on Young People's Work of the Canadian Council of Churches and the United Christian Youth Movement of the National Council of Churches. About two hundred of the young people will be from overseas. The majority of the North American young people will represent their own youth organizations.

Fifteen national denominational youth groups will meet simultaneously, holding their annual planning sessions in the afternoons and participating in the morning and evening sessions of the assembly.

How to use this issue

MISSION BOARDS . . .

. . . will want to note Sylvia R. Harris' description of conditions in Mexico (page 12).

. . . may want to try a world mission fair such as that described by Chester Oien (page 6).

DISCUSSION GROUPS . . .

. . . in men's or women's organizations or adult church-school classes will find O. Frederick Nolde's article as arresting as its title, "The competing claims of fellowship and fidelity" (page 8). Questions for discussion: What are some examples from family, church or community life of the competition between fellowship and fidelity? What relative values are to be placed on "fellowship" and "fidelity" when the admission of Red China to the U. N. is considered? How are the "specific international concerns" that Dr. Nolde mentions to be approached in the light of his six examples of conflict between fellowship and fidelity? How can a person or a church group implement the "guideposts for outlook and action"?

CHURCH-SCHOOL WORKERS . . .

. . . and members of boards of Christian education will find that Robert E. Koenig's introduction to the new United Church kindergarten course provides a helpful description of the importance of and approach to all Christian education. Recommend this article (page 10) to every member of your church-school staff and discuss it at your next training session.

BIBLE-STUDY GROUPS . . .

. . . will find good reason for turning to "The least read and the least understood portion of the Bible" as they read Lionel A. Whiston's contribution to the *Herald's* series on the Bible. (See page 22.)

J. M. B.

UNITED CHURCH HERALD

Stop Worrying

(Continued from page 14)

in hand, came running out to see what was happening. He later confessed that he thought one of the Boston and Albany locomotives had pitched down the embankment and was clawing up the hotel yard. My companion Lobdell, who was something of a humorist, shouted 'Is this Philadelphia?' 'Lord, no!' replied the watchman. 'This is Springfield.' "

Now what was the date of that event? Brace yourself for a surprise. The date was May 1897—only sixty-four years ago. Such is the speed of change in our world. Such too is the extent of change. How utterly different the world of 1897 is from the world of 1961!

Why will it help you stop worrying if you recall the fact of change and then focus your attention on it? Presently you will realize that the situation that is now worrying you may soon vanish, vanish completely. A situation that is new, perhaps entirely new, may take its place. The job you think you must have may be given to you, the friend who is dying may suddenly start recovering, the children who so far have made a poor record may begin making a good one. This is not imagination on my part. Such changes have happened, are happening, will continue happening as long as the world lasts. To force yourself to remember this is to start conquering worry.

The second fact about life that you should recall, and on which you should resolutely hold your attention, is this. "When something disastrous actually happens, the individuals concerned usually disclose an extraordinary capacity for adjustment. They prove able to fit into their difficult situation, able to meet the demands it is laying upon them. They usually end by mastering the situation and sometimes actually finding happiness within it." You question these statements? Then read biography, particularly the records of individuals who have met extreme hardship.

Why will it help you stop worrying if you remember this human capacity for adjustment? You will presently realize that you have nothing to fear, now or in the days ahead. Even if the worst happens, you will still be able to master circumstance. Your reserves of strength will disclose themselves, you will find you can endure, your innate resourcefulness—inherited from a thousand generations of embattled forebears—will gradually save you. This is not imagination on my part. This is the actual and continuing record of human beings, here and everywhere. Study that record, rivet your attention on it. Then stop worrying. Whatever happens, you *can* win.

Before I state the third fact on which worried individuals should fix their attention, let me share with you a personal experience. Some time ago a middle-aged mother described to me the complex and unusually difficult situation her married daughter was facing. How the daughter should try to handle that situation was anything but clear. Finally the mother said to me: "All I can do now is cling to my religious faith. I keep telling myself that my daughter's career will finally find its place in God's plan for humanity as a whole. Maybe a century hence my daughter's efforts will prove to have aided the building of a better world. If I didn't have that faith I'd certainly worry myself to death over her."

Ever since I heard those words I have been thinking carefully about them. They have helped me understand the three different views of life now current among people in our part of the world. According to the first view, the one held by the mother who talked with me, God has a single and coherent plan for our race. Into that single and coherent plan he ultimately fits the life and career of every fine individual. To the fulfillment of the plan that individual's work eventually and in some way contributes.

Divine Plan

At the present moment the individual may find himself perplexed, baffled, even frustrated. But sometime and somewhere and somehow his efforts will prove to have had an essential part in the fulfillment of the single and coherent divine plan. The stray bit of mosaic finally fits into and maybe completes the design of the centuries. That is one of the three current views of life.

Quite different is the second view. According to some people today, there is no divine plan for anything or anybody—either for mankind as a whole or for the individuals who make up the race. All of us, so this second theory maintains, are the helpless victims of the blind and cruel forces loose in the world. If we are fortunate those forces spare us, and for a time permit us to enjoy health and happiness.

But if we are unfortunate the forces hit us quick and hard. They make us fall victim to accident, disease, misfortune; then existence becomes for us—as it has become for many other individuals—a veritable nightmare. The mother who is conquering worry by telling herself that there is a coherent divine plan, and that eventually her daughter's life will fit into it? But this woman is deceiving herself! There is no divine plan, there is no hidden purpose for our lives. If we are lucky we get on well. If we are unlucky everything goes wrong. That is the story, the full story, of human life.

What now is the third of the current theories? It is the theory that I myself hold, which I think most of you hold and which (so I judge) is held by thousands of our contemporaries. We look out on this strange world and agree that it is filled with the dangerous forces of which the cynics speak. Yes, these forces are really here. They are continually active, they are continually flinging disasters on human beings. But God too is here and he enfolds within his love and care every individual—*every individual*—who lives resolutely at his best.

There is no single, unified and coherent divine plan for our world and all the human beings in it. Rather there are millions of separate and ever-changing divine plans. When tragic circumstance wrecks a human life or saddles an individual with an insoluble personal problem, God quietly shapes a new plan for that individual's career. God gives the individual new opportunities, provides him with the strength to make the most of them, extends to new areas the influence of his work and wisdom.

This is the message of hope some of us bring the men and women who are struck down by disaster. This is the message we bring the young people who are caught in a social convulsion like a war. This is the message we bring the parents who, broken-hearted, have had to watch one of their children die. We say: "But God is continually making *new* plans, here and in the world-after-death, for all his frustrated children. The chance for achievement and happiness given us here is not the *only* chance for achievement and happiness God holds out to us. If circumstance snatches our present chance away or makes us unable to utilize it, God will—provided we do our best—presently give us another chance. Then, if need be, he will give still another, then still another."

The final truth about life, which will give you victory over worry? It is the truth you have just heard: "As long as we human beings do our best, God enfolds us within a never-failing love and care. If his original plan for our lives becomes unfulfillable, he makes a new plan. Sometimes the new plan reveals itself during our existence here: sometimes—however—it will be disclosed only when the future brings us God's gift of eternal life."

You want to stop worrying? Begin to face your hard world with courage and hope rather than fear and despair? Force yourself to recall this truth . . . and then day by day repeat to yourself these words:

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care.

And Thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee!

OBITUARIES

MRS. DELIA MATSON BURROUGHS, widow of the Rev. Charles H. Burroughs, a CC minister, died in Fulton, N. Y., on March 23. If she had lived until April 6 she would have been 101 years of age. *(See* United Church Herald, *June 23, 1960, page 25.)*

She was the last charter member of the First Congregational Church of Fulton and when the church celebrated its seventy-fifth anniversary in 1957 the historical booklet was dedicated to Mrs. Burroughs.

Mrs. Burroughs had been a resident of Savannah, N. Y., from 1919, when her husband became minister of the Congregational church there, until his retirement in 1936. After his death she returned to Fulton, her birthplace, and made her home with her two sisters.

She is survived by the sisters, two sons, eight grandchildren and twelve great-grandchildren.

MRS. ANNA K. HEGNAUER of Canton, Ohio, wife of the Rev. Leonard S. Hegnauer, a retired E and R minister, died April 23 at the age of 72. Before his retirement, Mr. Hegnauer served E and R churches in Illinois and Ohio.

Surviving Mrs. Hegnauer are her husband, three daughters and two sons, one of whom is the Rev. Robert L. Hegnauer, pastor of St. Paul's United Church of Christ (E and R), East Canton, Ohio, and vice president of Southeast Ohio Synod. Mrs. William C. Nelson, whose husband is pastor of Trinity United Church of Christ, Akron, Ohio, and president of the Evangelical and Reformed Board of International Missions, is a daughter.

MRS. ELIZABETH C. HENDRICKS of Chambersburg, Pa., widow of Dr. Irvin W. Hendricks, died April 3 at the age of 92. Dr. Hendricks, who died in 1959, served E and R churches in Ohio and Pennsylvania. One son survives.

Word has just reached *United Church Herald* of the death of MRS. ELFRIEDA L. KELLER, 78, of Cleveland, Ohio, on December 4, 1960. Mrs. Keller was the widow of Dr. Paul E. Keller, who for many years was a missionary to China of the former Reformed Church in the United States and later became dean of Central China Union Theological Seminary, Wuchang. He died in 1950. Mrs. Keller is survived by five daughters and one son.

LT. COL. NORRIS T. MORTON, a CC clergyman and retired U. S. Air Force chaplain, died March 4 in Washington, D. C., at the age of 57. He was buried at Arlington National Cemetery with full military honors.

A graduate of Acadia University, Wolfville, Nova Scotia, Canada, and Andover Newton Theological School, Newton Centre, Mass., he served churches in Massachusetts and Rhode Island.

In 1943 he became a U. S. Army chaplain and served in Italy, Germany, France, England, Alaska, Japan and China. His most recent post was in Saudi Arabia.

He was a member of Woodridge Congregational Church in Cranston, R. I., and the Rhode Island Association of Congregational Ministers. Colonel Morton is survived by his widow, two daughters, three brothers and three grandchildren.

THE REV. STEPHEN CLOUGH PEABODY, 65, a CC minister, died April 12 in Redwood City, Calif.

Mr. Peabody had retired in January after five years as minister of the Ladera Community Church and since then had been minister of parish work for the first Congregational Church of Redwood City.

A native of Trinidad, Colo., Mr. Pea-

(Continued on next page)

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(Continued from page 35)

body was a graduate of Harvard University and Union Theological Seminary in New York City.

His service in the ministry spanned thirty-eight years. Before going to Ladera in 1955 he had served as a missionary in China and held pastorates in Illinois, Wisconsin and California.

He was a supporter of the World Council of Churches and a delegate to the Cambridge and Edinburgh meetings of the council in 1937. He was also interested in the National Council of Churches, UNESCO and was a member of the Fellowship of Reconciliation.

Mr. Peabody is survived by his widow, a son, daughter, brother and sister.

THE REV. ESRA ROBERT VORNHOLT, minister of the Emington and Odell, Ill., CC churches, died April 17 at the age of 62.

Mr. Vornholt had served churches in Wisconsin, Oklahoma and Illinois.

He is survived by his widow and two sons, the Rev. Robert H. Vornholt, minister of the Congregational church in Spring Green, Wis., and John Vornholt, who is studying for the ministry.

THE REV. HERBERT WALKER, a retired CC clergyman of Hampton, N. H., died March 31 at the age of 90.

Born in England, Mr. Walker came to the United States at the age of 17. He graduated from Revere Lay College in Massachusetts and was ordained in 1897. He held pastorates in Sullivan, East Sullivan and Bartlett, N. H., and South Ashburnham, Peabody and Holbrook, Mass., before going to the Congregational church in Hampton where he served from 1927 until he retired in 1938. He was minister emeritus of this church at the time of his death.

Mr. Walker is survived by his widow, a son and daughter, four grandchildren and eleven great-grandchildren.

MRS. PEARL WANGELIN, widow of the Rev. Fred G. Wangelin, minister of the First Congregational Church in Grandin, Mo., at the time of his death in 1950, died March 29.

Mrs. Wangelin, a licentiate, had served as minister of the Grandin church since her husband's death.

MRS. KATHERINE WINTERMEYER, wife of the Rev. Henry H. Wintermeyer, a retired E and R minister of Granite City, Ill., died April 11 at the age of 69.

Before his retirement in 1953 Mr. Wintermeyer served churches in Kansas and Illinois. Mrs. Wintermeyer is survived by her husband and one daughter.

DR. LOYAL LINCOLN WIRT, famed saddlebag missionary to California mining camps and the Klondike gold field, died April 28 in Claremont, Calif. He would have been 98 years old on May 3.

Even after supposedly retiring he extended a career that was begun in 1890. From 1948 to 1956 he was minister of the Community Congregational Church in Etiwanda, Calif. In 1958, at the age of 95, he established a Congregational Christian church in Flagstaff, Ariz.

Dr. Wirt graduated in 1890 from Pacific Theological Seminary in Oakland. He rode horseback through California for eight years, preaching at mining camps and in isolated communities and establishing 500 Sunday schools and many churches.

He opened a large social center with books and comforts for down-and-outers amid forty-seven Gold Rush saloons in Juneau, Alaska. He built the first hospital at Nome during a typhoid epidemic and traveled 1,200 miles by dog sled to get help when sickness and starvation threatened the Nome camp.

At one time Dr. Wirt was minister of the leading Congregational church in Brisbane, Australia. He organized Australia's first church kindergarten. On his return to the United States he became associate minister of the First Congregational Church in Oakland, Calif.

Dr. Wirt leaves his widow, a daughter and four sons, three of whom are ministers. They are Dr. Williston Wirt, Ewa, Hawaii; the Rev. Lincoln B. Wirt, Memphis, Tenn.; and Dr. Sherwood E. Wirt, Minneapolis.

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Healing Ministry

(Continued from page 21)

related hospitals throughout its constituency. Denominational leaders failed, however, to relate these institutions to the life of the church in such a way as to give them regular and substantial support. As a result, five or six of these institutions now have broken their relationships with the church. Eight of the remaining nine hospitals have established excellent schools of nursing but at present none of these schools receives even scholarship aid from the denomination.

No definite provision has been made by the church for the training of hospital administrators or chaplains. However, the three $1,000 scholarships for the training of administrators made available this year by the E and R Women's Guild are deeply appreciated by the E and R Commission on Health and Welfare Services. It is time for the church to take an active part in helping hospitals train their personnel. Figures submitted by the hospitals show that they provided more than one-quarter of a million dollars' worth of charity services during the past year. Surely this makes the hospital one of the strong arms of the church in doing again what Jesus did when he was on earth and went about doing good and healing the sick. We in the hospitals are convinced that it is just as important to help train nurses and technicians to serve hospitals in the ministry of healing, teaching and research as to contribute to other educational institutions.

These hospitals representing the church are among the most modern in the nation, offering services in the fields of rehabilitation, artificial kidney therapy, open heart surgery and psychiatric service in addition to all the regular services offered by the modern general hospital.

Two of our hospitals are new structures. Five have built additions and have remodeled facilities during the last five years. The leadership offered by these hospitals to the American Protestant Hospital Association has been outstanding. Past presidents of the association include Dr. Joseph A. George of Chicago, Dr. Albert G. Hahn of Evansville, Ind., and the Rev. Carl C. Rasche of St. Louis, Mo. The United Church of Christ may well be proud of the service being given by its hospitals and schools of nursing in the fields of medical healing, teaching and research.

The Commission on Health and Welfare Services, the E and R agency through which these hospitals are affiliated with the denomination, looks hopefully to the church for sympathetic consideration of its services to humanity in the name of the church and for financial assistance in broadening the scope of its present institutions and making possible the creation of new agencies of a similar nature.

Church and Ministerial RECORD

E and R Address Changes

BONNER, HAROLD W. (Ch), Oxnard, to Base Chapel, 3960th Combat Support Group (SAC), APO 334, San Francisco, Calif.

BOWERS, EDWARD J., Clarence, Iowa, to 300 Mill St., New Athens, Ill., pastor of St. John's.

BRINDLE, ERNEST W., New Oxford, to Hampton, Pa., (change of residence).

BURKLE, CARL D., 415 S. Fifth St., St. Charles, Mo., (postal change).

DETTERLINE, MILTON E. JR., 47 Market St., Tamaqua, Pa., serving St. John's on privilege of call.

DEWEY, JAMES A., 615 Main St., Box 41, Springboro, Ohio, (postal change).

FITZ, GEORGE T., Johnstown, to R. D. 3, Brush Creek Road, Irwin, Pa., pastor of Salem.

HAEFELE, THEODORE M., New Orleans, La., to R. 1, Jamestown, Mo., pastor of Advent.

HORN, DANIEL V. (CC), 9731 S.W. 162d St., Miami 57, Fla., (change of residence).

LAW, JOHN ALBERT (E), Columbus, to 9132 Sawmill Road, Powell, Ohio.

SCHAUER, JOHN W. JR., 8403 N. Main St., Eden, N. Y., (postal change).

STANCE, PAUL L., New Athens, to Hoyleton, Ill., (retired).

STEGNER, IRVIN B., Jamestown, Mo., to Belvue, Kan., pastor of Immanuel.

STUCKI, FRANK E., Kansas City, Mo., to 6235 N.E. Thirtieth Ave., Portland 11, Ore., (retired).

VREDENBURGH, JOSEPH L., 448 Grand Ave., Tower City, Pa., serving Tower City Charge on privilege of call.

WERNECKE, HERBERT H., 608 Fair Oaks, Webster Groves 19, Mo., (retired).

WILBUR, EDGAR E. JR., 4016 Weyer Court, Louisville 13, Ky., (change of residence).

Code: Ch—Chaplains in the armed forces; CC—Evangelical and Reformed ministers serving Congregational Christian churches; E—Emeriti, retired or disabled.

CC Calls

BARSTOW, ROBBINS W., interim, First, Waterbury, Conn., to interim, Chappaqua, N. Y.

BREMER, H. L., Lutheran, to Buda and Neponset, Ill.

BREWSTER, CHARLES T., to First, Meredith, New Hampshire.

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CARLSON, FRANK E., from retirement, to interim, Sheridan, Wyo.

CHASTEEN, DEAN, to First, Rock Falls, Ill.

CHRISTOFERSEN, ARTHUR W., First, Sandwich, to Union, Moline, Ill., July.

DAVIS, CLIFTON G., to East, East Concord, and Loudon, N. H.

DELMER, HENRY, to New York Avenue, Hastings, Neb.

FORDHAM, VIRGINIA, to part-time executive secretary, Washington County Larger Parish, Ohio.

GOODHEART, J. MERRITT, United, Byron, Ill., to Community, Fort Myers, Fla.

HARKER, DAVID, to student minister, First, Indianapolis, Ind.

HATHAWAY, GLEN C., to Galesburg, Mich.

HOUGH, M. MELVIN, Sumner, to First, Shabbona, Ill.

LOVING, LARRY E., Cleveland, Ohio, director of stewardship and laymen's work, Ohio Conference of Congregational Christian Churches, to associate, Plymouth, Fort Wayne, Ind.

MC ALLASTER, ALLAN R., First, Hyde Park, Boston, Mass., to dean, School of Theology, Yankton College, Yankton, S. D.

MOORE, FLETCHER, chairman, department of fine arts and music, to dean, Elon College, Elon College, N. C.

SLATER, WILLIAM A., to director of stewardship and laymen's work, Ohio Conference of Congregational Christian Churches. Mr. Slater has been on the conference staff as director of the Ohio phase of the Christian Higher Education Fund, while having responsibilities in campus ministries, which he will continue.

STEVENSON, WILLIAM R., will continue to serve in Tryon, N. C. His resignation was not accepted.

VORE, DUANE N., First, Battle Creek, Mich., to minister and superintendent, Michigan Congregational Christian Conference, East Lansing, September 1.

WERNER, AL, to director of Christian education, United, Mobridge, S. D.

CC Resignations

BROCKNER, HERBERT E., Berlin, N. H., July 31.

MAGEE, RAYMOND J. JR., Pakachoag Community, Auburn, Mass., to become executive director of Volunteers for International Development, Inc., September 1.

CC Dedications, Anniversaries, Installations, Recognitions, Ordinations, Ground Breaking and Cornerstone Laying

ANSONIA, Ohio, dedication of new educational unit, March 19.

ASHLAND, Neb., 90th anniversary.

BACON, WILLIAM F., Indianapolis, Ind., 50th anniversary of ordination.

BECK, PAUL L., installation, Community, Provo, Utah, April 9.

BECKER, S. THEODORE, installation, St. John's, Lincoln, Neb., February 19.

BILLINGS, Mont., Mayflower, received into membership by the Yellowstone Association, and THE REV. DELBERT L. ACHUFF JR. installed as minister, April 16.

BLUMENFELD, EDWARD M., installation, Union, Lake Bluff, Ill., February 5.

BROOMFIELD HEIGHTS, Colo., United, dedication of new sanctuary and educational unit, May 14.

BURLINGTON, N. C., Long's Chapel, ground breaking for new church, April 16.

CORTNER, ARLIE E., Lafayette, Ind., 50th anniversary of ordination.

CRAWFORD, Neb., 75th anniversary.

CRETE, Neb., First, 90th anniversary.

DEFIANCE COLLEGE, Defiance, Ohio, full accreditation by the North Central Association of Colleges and Secondary Schools.

EASTLAKE, Colo., First, dedication of new education building, April 9.

ELLSWORTH, Me., First, dedication of memorial parish hall, February 19.

FARGO, N. D., Plymouth, dedication of new wing and rededication of church building, April 30.

FICHTLER, HELMUTH, installation, Glasgow, Mont., April 10.

GRAVES, LAWRENCE D., Muncie, Ind., 25th anniversary of ordination.

FOSTER, DONALD, installation, Community, Orem, Utah, May 3.

GREEN, HENRY E., installation, Grace Union, Wilbraham, Mass., April 23.

GREENSBORO, N. C., St. Peter's United, ground breaking for first unit, April 2.

HAJARIAN, RONALD C., installation, First, Lexington, Ohio, April 23.

HAZARD, CHARLES P., recognition, West Delta Parish, Rapid River and Isabella, Mich., March 12.

JACKSON, RICHARD L., installation, St. Paul's, Cincinnati, Ohio, and rededication of church, May 7.

KARNES, FENTON R., ordination, Community, Tehachapi, Calif., April 9.

KAVANAGH, PRESTON B., ordination, St. Paul's Community, Cleveland, Ohio, March 12.

KOEFOOT, MRS. ELIZABETH HOWARD, ordination, Wellington Avenue Congregational, Chicago, Ill. Mrs. Koefoot will work as minister of community outreach in the Lakeview Associated Ministry of

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Protestants, an urban evangelism project in Chicago.

LA SELVA BEACH, Calif., dedication of new sanctuary, April 30.

LASSWELL, THOMAS J., installation, Medicine Lake-Froid Parish, Mont., March 7.

LEHIGH ACRES, Fla., First, dedication of new church, March 12.

LIBERTY, Neb., 50th anniversary.

LIGHT, BYRON H., recognition, Lake Murray, La Mesa, Calif., April 16.

MATHENY, STEPHEN D., recognition, East Delta Parish, Cooks, Fayette and Garden, Mich., March 12.

MISSION VILLAGE, Calif., United, dedication of first unit, April 16.

MOUNTAIN HOME, Idaho, ground breaking for new church, February 19.

OBERLIN, CLARENCE D., McGraft Memorial, Muskegon, Mich., 50th anniversary of entering the ministry.

OLIVET COLLEGE, Olivet, Mich., full accreditation by North Central Association of Colleges and Secondary Schools.

OMAHA, Neb., Central Park, 75th anniversary.

ORLANDO, Fla., cornerstone laying, March 26.

PROVO, Utah, Community, 70th anniversary, February 5.

RAVENNA, Neb., 75th anniversary.

REDVALE, Colo., Community, 50th anniversary, April 30.

ROCKAWAY BEACH, N. Y., First, 75th anniversary, February 22.

ROWLEY, STEWART K., installation, Fair Haven, Vt., April 16.

SACRAMENTO, Calif., Faith United, recognition by the Sacramento Valley Association, and installation of THE REV. LEONARD DOHRMANN as minister, April 2.

SCHATZ, JAMES M., ordination, Bethlehem, Alpena, S. D.

SCRIBNER, Neb., 90th anniversary.

SIOUX FALLS, S. D., Crestwood Community, ground breaking for new church, March 26.

SLOAN, Iowa, United, dedication of new church, February 26.

SPENCE, C. MORTON, installation, Wallace, Idaho, March 19.

STORMER, RAY, ordination, York Street United, Newport, Ky., February 19.

THOMAS, OLIVER N., recognition as associate, First, Painesville, Ohio.

THOMPSON, WILLIAM M., installation as associate minister, Congregational Christian Conference of Maine, First Parish Church, Brunswick, Me., May 2.

WAHOO, Neb., 90th anniversary.

WALDON, GEORGE L., recognition as associate, St. Peter's and St. Paul's United, Cincinnati, Ohio, February 26.

WESSINGTON SPRINGS, S. D., Templeton, 80th anniversary.

WOODSIDE, Calif., dedication of new sanctuary, May 14.

ZIMMERMAN, THERON A., installation, South Park, Rapid City, S. D., February 19.

E and R Installations

KLEMM, LEE ROY H. SR., Pilgrim, Leavenworth, Kan., February 19.

KOLKMEIER, DONALD F., St. John's, Rosenberg, Tex., April 9.

SOMMERS, OTTO E., Kirkwood, Kirkwood, Mo., April 30.

ZIEGLER, REYNOLD K., St. Andrew's, Lancaster, Pa., April 23.

E and R Death

HAMMANN, AUGUST E., Sheboygan Falls, Wis., December 31, in retirement.

Received into E and R Membership

BERRY, WILLIAM R., Huntsville, Ala., by South Indiana Synod, from the Congregational Christian churches, April 11.

Changes in E and R Synod Rosters

In South Wisconsin Synod the Ackerville-Jackson Charge has been dissolved. St. John's and St. Paul's Churches, Ackerville, Wis., have merged to form Faith United Church of Christ, Slinger Route, Wis. This church together with Peace Church, Jackson, Wis., now constitutes the Jackson-Slinger Route Charge. The Rev. Ralph F. Maschmeier is pastor.

In Texas Synod, First and St. Paul's Churches, Biloxi, Miss., have merged. The name of the church is United Church of Biloxi. The Rev. John M. Aregood Jr. is the pastor. The Burleson County Parish has been dissolved and the three churches, Immanuel, Lyons; St. Stephen's, Mound Prairie; and Salem, Birch, have been merged to form the United Church of Christ, Lyons, Tex., with the Rev. Robert L. Kalkbrenner as supply pastor.

Newly Vacant E and R Pulpits

Kansas City Synod—St. John's, Billingsville, Mo.; Peace, Hartsburg, Mo.

Missouri Valley Synod—Pilgrim, Labadie, and Catawissa, Catawissa, Mo.; St. James', Stony Hill, Mo.

Susquehanna Synod—First, Sunbury, Pa.

West New York Synod—Grace Parkridge, Buffalo, N. Y.; St. Paul's, Erie, Pa.

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FOR STUDENTS AND LEADERS

National Council, United Campus Christian Fellowship

Monmouth College, Monmouth, Ill., August 26-31

Write: United Student Fellowship
1720 Chouteau Ave.
St. Louis 3, Mo.

FOR LAYMEN AND WOMEN

Lay Schools of Theology

Eden Seminary, Webster Groves 19, Mo., June 18-24

Lancaster Seminary, Lancaster, Pa., June 11-17

Write to the seminary.

LaForet Conference

Near Colorado Springs, Colo., August 20-26

Write: William E. Peterson
10 W. Lockwood St.,
St. Louis 19, Mo.

CC—E and R Women's Conference-Retreat

Doane College, Crete, Neb., June 10-13

Write: Mrs. H. Peters, Yutan, Neb.

Women's Guild Conferences

Elmhurst, Ill., June 27-30
Frederick, Md., July 11-14
Tiffin, Ohio, July 18-21
Allentown, Pa., July 25-28
Plymouth, Wis., July 25-28

Write: Women's Guild, 2969 W. 25th St., Cleveland 13, Ohio

Christian Social Action Institutes

Black Mountain, N.C., June 19-23
Mill Valley, Calif., June 19-23
Sheboygan, Wis., July 10-14
Framingham, Mass., July 24-28

Write: Council for Christian Social Action
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